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NUMBER 2

# ◆ THE ◆ CHRISTIAN REVIEW

*A Quarterly Magazine*

PUBLISHED BY THE  
EASTERN BAPTIST THEOLOGICAL SEMINARY



APRIL, 1932



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AUSTEN KENNEDY DE BLOIS, *Editor*

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## Editorial Notes

The courts, the politicians and the racketeers have entered into an unholy and traitorous combination. Our great cities are ruled by graft and greed. The revelations of the Sea-berry Commission in New York have uncovered an almost unbelievable state of corruption in the officialdom of the metropolis; yet the public seems inert or powerless. When the so-called "forces of law and order" fail utterly in their effort to recover a kidnapped baby, appeal is made to the underworld to help! The criminal has become a hero in the pages of our pagan daily press. The contempt for law and decency has reached an alarming stage. A revitalized public opinion is the only possible way of deliverance from the grinning gangster, the corrupt judge, the treacherous politician and the "bought-and-paid-for" policeman. And a revitalized public opinion depends upon an awakened Christian conscience and a regenerated Church.

\* \* \*

The report of the New York Bible Society for 1931 states that 923,502 Bibles were distributed last year. The Great Book holds its own! Eighty years ago the various Bible and Tract societies of England and America issued 1,800,000 copies of the Bible annually. Now the same societies issue 10,000,000 per year. Thirty-five years ago there were four thousand college students in Bible classes; today there are fifty thousand. Is the Bible being studied today? Yes, much more than ever before? Is it being *rightly* studied? That is a different question.



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The Bible is the Word of God. It is the full and final revelation of God's love and purpose. It should be studied reverently, with quick mind and open heart. It is the Book of the Soul. The Bible itself should be read and pondered far more than it is. Youth should be saturated with the spirit of the Book. A rather unlearned man was given a copy of Shakespeare, with explanatory notes. He later remarked that he had no trouble in understanding Shakespeare, and he hoped that by hard study he would be able in time to master the explanatory notes. Commentories and books about the Bible are well, but the Book itself is the Great Light.

\* \* \*

Our chosen chieftains, the presidents of our Republic, have realized this fact. For instance, Thomas Jefferson, though probably himself a free thinker, said: "The studious perusal of the sacred volume would make better citizens, better fathers and better husbands." U. S. Grant warned our citizenship to "hold fast to the Bible as the sheet anchor of our liberties." Andrew Jackson asserted that "that Book is the rock on which our Republic rests." Theodore Roosevelt declared that "the teachings of the Bible are so interwoven with our whole civic and social life that it would be literally impossible to figure out what life would be if these teachings were removed." America's future, for weal or woe, depends upon the measure of loyalty and obedience that it renders to the Book of books.

\* \* \*

The last issue of *The American Scholar*, the quarterly publication of the Phi Beta Kappa Society, contains an impressive baccalaureate address by Owen D. Young. He discusses the "Five Final Questions at Commencement." Speaking to a group of candidates for graduation he names the questions as follows:

"Have you enlarged your knowledge of obligations and increased your capacity to perform them? Have you developed your intuitions and made more sensitive your emotions? Have you discovered your mental aptitude? Have

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you learned enough about the machinery of society and its history to enable you to apply your gifts effectively? Have you acquired adequate skill in communication with others?"

Certainly these questions are crucial and should be pondered by all young people. Mr. Young urges a severe self-examination in facing the realities of life. There is a sixth question that should also be answered frankly and fearlessly. It is the most vital question of all: "Have you made definite connection with the source of all knowledge and wisdom, of all ethical ideals and spiritual standards?" He who declines to confront this question and to answer it with a ringing affirmative, inevitably misses the best of life.

\* \* \*

In times of distress like the present, restless and shallow souls are apt to doubt the goodness of God. Because of the hard conditions that face them they question the beneficence of the Almighty. Their own embarrassments provide an excuse for judging Him who "seeth the end from the beginning." It is well for us all, for all of us have suffered in these distressing days, to remember the counsels of our Lord. Let us not be fretful or rebellious. The strong man, the Christian man, finds in distress a challenge and in disaster a new opportunity. He trusts himself now as never before, and wholly now, to the Father in Heaven. His faith is re-enforced, not weakened, by the strain and the buffeting of life's ills. He does the very best he can, and trusts the everlasting mercy. He performs today's duty and fights today's temptation. He is "faithful in the few duties" committed to his care, and remembers with joy the sure promise: "He that is faithful unto death I will give him a crown of life."

\* \* \*

An instance of such faithfulness unto death is furnished by the story of a humble priest in an isle of the Pacific. Two biographies of Father Damien have just been published. They reveal a commanding figure. Father Damien was autocratic yet gentle and utterly unselfish. At the age of twenty-three he volunteered his services for the relief of the



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lepers of Molokai. He never left the island. After twenty-six years he died of leprosy. He had a furious lust for work. The leper colony was unspeakably vile when he began his ministry. He once said: "The government appropriation at that time was barely enough to provide them with food. Nearly all the lepers were prostrated on their beds, in damp grass huts, their constitutions badly broken down. The smell of their filth, mixed with the exhalations of their sores, was simply disgusting—unbearable for a newcomer. Many times in fulfilling my priestly duties in their huts I had to close my nostrils and run outside for fresh air."

He wrought an almost unbelievable transformation. Drunkenness and debauchery, which had been rampant, were destroyed. A new village was erected, largely through his efforts as architect and carpenter. The settlement was redeemed and beautified, and permeated by something of his own hopeful and jovial spirit. An immovable faith burned in the breast of that Belgian priest. Sprung from the lower peasant class he will be forever, to all the world, an example of pure and Christly heroism.

\* \* \*

Half a dozen years ago literary and religious critics were discussing a volume, then just published, on *Jesus; Man of Jesus*. It was written by J. Middleton Murry, editor of the London "Athenæum." It was an interpretation of Jesus' significance as the supreme creator, the man with the genius for a transcendent vision of life and the power to live and die for that vision. The memory of that book is revived by the announcement that Mr. Murry has recently joined the Independent Labor Party. In a new book, *The Necessity of Communism*, he describes his own brand of Communism, and indicates why he believes that its creed, at the present time popularly supposed to be essentially Russian, will develop in England on distinct lines of its own. He is sure that revolution must come in Britain, and it should be "an intellectual and moral revolution permeating from a dedicated minority of individuals."



# The Future of the Foreign Mission Enterprise

BY PROFESSOR WILBER T. ELMORE, PH.D., D.D.

THESE are the times that try the souls of those whose hearts are bound up in the advancement of the Kingdom of Christ, and especially in the foreign missionary work. Never since the beginning of the modern missionary period, a century and more ago, have we faced such an array of discouraging and disheartening conditions. It is true that there was opposition at home and abroad in the early days, and the difficulties and failures were many, but those were the days of the rising tide of the movement, and to-day we see an ebbing tide. The problems of youth are serious, but they hold a promise not found in old age. Many are telling us these days that the missionary enterprise has come to its senility, decay, and approaching death.

While not accepting such a hopeless view of present conditions yet none can deny that we are in the midst of troublous times. We will notice some of the signs.

## THE CONDITIONS ON THE MISSION FIELDS

There is no part of the world to-day where the missionary enterprise is not meeting the most serious difficulties. There are clouds on every horizon.

Russia is not considered a mission field, but the fact that a great nation of one hundred and sixty million people is systematically uprooting every religion; that her success in this, and in all of her undertakings is far greater than many wish to admit; that millions of people outside her borders believe that her methods are the only hope for humanity; and that she is definitely undertaking to extend her control to mission lands, planning there also the extinction of all religion, makes a situation filled with the gravest danger.

China is in a turmoil. What the present distress will mean to missionary work we cannot predict. But for a consider-

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able time there has been a rising tide of nationalism distinctly unfriendly to Christianity and to missionary work. Schools no longer are permitted to teach Christianity, thus much crippling the work. Communism is growing. Those in position to know tell us that there is much sentiment amongst the Chinese favorable to an alliance with Russia if the western nations desert them in their present crisis. Meanwhile the influence of the missionaries and of Christianity seems to be waning.

Japan is at the cross roads. We can only conjecture the future. The very manifest sympathy of the so-called Christian nations with China at the present time, and their unanimous condemnation of Japan, is certain to create bitterness and resentment from which the missionaries also will suffer. Here too communistic revolution is no improbability. A few families control the capital of the land. The problem of living, always acute in Japan, has been almost beyond endurance for the past two years, and now with the results of war, may easily drive the people into revolution, and communism. Times of stress, warfare, and possible revolution are not times favorable for missionary work.

India; who can predict its future? All the non-Christian parties, factions, and religions are evidently uniting. Divided on many things, there is one platform on which they all can stand at the present time, and that is hatred of England. Herod and Pilate are becoming friends in India to-day. We may well fear for the future. What are the intentions of the Nationalists with regard to missionary work in India? Mahatma Gandhi at one time stated that all missionaries who "proselyte" would be asked to withdraw from India. In a later statement he somewhat modified that position, intimating that they might be allowed to remain, under protest. The *Indian Social Reformer*, a nationalist paper, published in Bombay, says with regard to this: "We are sure that it will be the duty of a nationalist government to stop organized proselyting, financed and directed from foreign countries."

In addition to this political attitude of the Nationalists



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there is the reaction, so prominent in all eastern lands to-day, hostile to Christianity as a foreign religion, and supporting the historical religions of the country.

Africa has entered upon a new phase in her history. Within a short generation, especially since the World War, Africa has been the victim of almost complete industrial exploitation. There are some good results. Missionaries who once toiled for months to reach their stations, now travel swiftly by motor, or even by airplane. Automobile roads are reaching every corner of the land. But these aids to the missionary are in many cases his most serious difficulty. Easy travel and the industrial development bring in every western evil, and out from the quiet places go tens of thousands of men to work in the mines and industrial centers. Here they live largely in camps where every unspeakable evil flourishes. Africans are breaking with the witch doctor and fetishism because of these new contacts, but they are not becoming Christians. They are becoming far more difficult to reach because of these new conditions.

Turkey has practically eliminated all missionary work, and this policy seems to be firmly and permanently established. In other Mohammedan lands conditions show no marked change. Missionaries carry on their labors faithfully, but results still remain intangible.

Europe is not strictly a missionary field, yet all leading societies have work there. In Europe there is a spirit of godlessness, atheism, bitterness, and hopelessness, which certainly needs the Gospel message, but is almost impossible to contend against.

In the Western Continent new obstacles confront us. Mexico seems determined to destroy the Roman Catholic Church. Her latest move, to limit the ministers of religion to one for each 50,000 of the inhabitants, is aimed at priestly abuses, but if carried out would seem likely to obliterate Protestant work. All Latin America seems filled with a similar uneasiness. As in Europe, the movement away from Rome usually means a movement into atheism.

The Race Problem in America is becoming more acute.

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The patient negro of whose religion we have felt assured, is no longer patient. He is rapidly becoming race conscious and resenting his many limitations. Much of his enforced inferiority he blames on the white Protestant churches. Many are going into the Roman Catholic Church. Communism is making large advances among them, with its anti-religious teaching. The greatest loss is from the multitudes, especially of those coming north, who have simply become irreligious. All this is in what we have always thought was safe Baptist and Methodist territory.

These are some of the world conditions. At present it appears that Burma and Assam are the only places in the whole world where missionary work has not been seriously impaired, and here too we see the signs of a rising nationalism.

When we turn to the Home Base of missionary work we have another group of difficulties. Missionary receipts are everywhere falling. This is not primarily because of the present financial condition of the country, for the decrease has been steady and constant for ten years. It is probable that the most of the Boards are about where they were financially twenty years ago. The results of the New World Movement, Centenary Movements and similar efforts have been largely lost.

There is evidence of a marked decrease in missionary interest in our churches. Missionary pastors are not so plentiful as we might wish. Missionary societies do not flourish. Mission study is not so prominent. The Summer Schools of Missions have changed their character. The Laymen's Movement, Men and Missions Movement, and similar efforts are long dead.

The great missionary gatherings have changed. In 1900 I attended the Ecumenical Conference in New York. The greatest people in the nation, perhaps in the world, were there. Ex-president Harrison presided at some of the meetings. John G. Paton, and others of his type were on the platform, along with hundreds of missionaries and great leaders. The atmosphere was electric. The building was packed, and thousands were unable to get in. The churches



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of the whole country felt the reaction. In contrast with this meeting, the latest great world missionary meeting was in Jerusalem, evidently a very quiet, pleasant gathering of missionary leaders and experts, to which the churches at home have been totally indifferent.

The Student Volunteer Movement formerly brought together a multitude of students, missionaries, and leaders, charged with the thought of "The Evangelization of the World in This Generation." I attended the convention at Cleveland, in 1898. At least two hundred missionaries, leaders, and students under appointment, were on the platform. Maps, banners, watchwords, were everywhere on the walls. When John R. Mott stepped to the desk an unforgettable thrill went through the audience. A few weeks ago, in an unadorned, bare hall, the Buffalo convention met. Two or three people were on the platform. A hymn of the social awakening was sung. The Lord's Prayer was repeated, and the first speaker began with an altogether worthy address attempting to prove that there is a God! It is only fair, however, to say that no doubt this casual beginning was planned, and that the convention later did rise to some measure of enthusiasm.

### THE CAUSES OF THESE CONDITIONS

We may well look carefully to the causes of this decadence, for let no one think that the missionary enterprise is an optional part of the church life. When the missionary enterprise dies Christianity dies. In fact the decadence of missionary work in so far as interest and support are concerned is simply a symptom of a decline in the life of the churches at home. The causes are many and somewhat complicated. We notice the following.

The causes of the serious conditions abroad are almost entirely beyond the present power of the churches to influence. However, we may see how many of these conditions came about.

The growing godlessness and materialism of our western civilization are a great hindrance to missionary work. No

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longer dare the missionary use his time honored argument, "See what Christianity has done for our western people " The worst features of our western life are spread abroad by business contacts, often by travellers, and recently most seriously by the moving picture films we export. It is difficult for missionaries to live down these handicaps.

As to Russia, probably the greatest cause of the enmity to Christianity is to be found in the policy of the Greek Catholic Church when it was under Czarist control. At that time it was really a branch of the government, making use of the sacred offices to carry on a secret spy system against those who wished to change the government. Well do I remember my first introduction to this hatred. It was in a theater in New York at the time of the first Russian Revolution, of which pictures were being shown. When the pictures of Greek priests appeared the Russians in the audience hissed and groaned, and when pictures of the burial of slain revolutionists were shown, with the legend, "Without Benefit of Clergy," they cheered wildly. In Russia all religion is suffering because of this attitude of the former state church, and also because of the unchanging hostility of communism.

The World War is a terrible cause. It is impossible to brutalize whole populations, to trample under foot God's laws of human brotherhood, to invoke God's blessing on rival armies that each may kill more boys in the other, all innocent of any cause of the war, to spend treasure in billions, and waste lives in scores of millions, and not reap the bitter fruit. And we are reaping it. One of the immediate effects is that the so-called Christian nations have lost standing with the races among which we have carried on our missionary work. The War disillusioned the East regarding the West.

A ruthless capitalism, piling up its millions and billions, has done much to bring the whole world near to revolution. While multitudes of Christians have their first sympathies with the oppressed, and the increase in our churches is coming more and more from the people far from the capitalist class, yet capitalism has usually invoked the church, and has



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found sufficient support there. Right or wrong, those interested in international social revolutions unfortunately list the Christian church as one of their chief hindrances.

At home there are many reasons for the failing interest and support. Again the World War has been a most serious cause. The natural reaction from the war tension, the abnormal psychological conditions, the overthrowing of conventions, the abandonment of restraints built up through generations of experience; all these have worked against the church and all its enterprises.

The greatest cause of all for this decadence is at home, and is in our churches. It is the loss of the missionary message. At a meeting of those who teach missions in theological seminaries, held in Buffalo in connection with the Student Volunteer Convention, a secretary of one of the greatest mission boards, a man who is known the world around, was invited to speak to these seminary professors, and to tell them what from the point of view of mission boards they should stress in their teaching.

His first sentence was, "Give the men such a Gospel that they will be bound to propagate it." He went on to say that this is the weakest spot in our seminary work. No longer do the ministers have a Gospel which is worth propagating or that stirs them up for its extension. He told of being in the company of three of the outstanding younger pastors of his denomination, all of whom hold important churches. These men told him that the time had come for missionary secretaries to give up the idea that we have anything unique in Christianity to give to non-Christian people. The new religion is to be a syncretism of the good that inheres in all religions.

This striking address, and the conference following, went quite afiel from the original intention. Instead of this secretary dealing with the kind of training that should be given to prospective missionaries, the object of his address was to show that it was perfectly useless to spend our time preparing missionaries in the technique of their work, if they and the pastors back of them have no fundamental

message. The criticism was especially directed against the departments of Theology and Bible.

But more than the Theological Seminaries the colleges are responsible for this condition. Colleges founded by earnest Christian people, with the one thought of giving Christian education for the advancement of the work of the church, have been utterly secularized. Ashamed of the devoted people who with prayers and great sacrifice established them, and now by reason of gifts from Christian people having become independent of the churches, the vast majority of these colleges are a definite injury to Christian work. The earnest Christian teachers of earlier days have been replaced by men who are of any belief, many of whom are actively hostile to Christianity. Instead of fortifying the students against the insidious influences of the teachings of the day they actively propagate these teachings. With but few exceptions the safest place for young people to receive their education is in the state schools, rather than in the so-called Christian institutions.

Here is the chief cause of the decrease in missionary interest at home. The message has gone. The very genius of Christianity compels it to be missionary. It is not necessary to be always pleading for missions. In the churches where there is the real message young people rise up saying, "Here am I; send me." And others rise up with joy to send them. In all too many of our churches there is no message worth taking to others. It shows great patience and faithfulness on the part of the people in our churches that they continue to listen to such leadership, and to pay for it. Two features characterize all good and worthy preaching; first the interpretation of God's will for man, which is the exposition of his Word; and secondly, the application of his will to life. Under such preaching missionary interests thrive. Much of our preaching has neither of these elements.

The results have been all too evident. We came into this century with a tremendous stride. Churches at home and missionary work abroad were flourishing. Opponents there were, as there have always been, but the attacks were mostly



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from the outside. From about the beginning of the century the change has come. Now the opponents are on the inside. For a time the work went on with the usual momentum, but gradually as the new leadership arose, trained by the changed schools, the work has slowed down, so that now for ten years or more we have been marking time, if not receding, in all interests, at home and abroad.

This was the time when German Rationalism first found its way into our colleges and seminaries, and then into our pulpits. It came at the outset through one or two of our leading institutions, and gradually spread. These institutions, not succeeding in settling any great number of pastors, have taken the more strategic course of preparing the teachers of our ministers, in colleges and seminaries, so that now for a generation our churches in all prominent denominations, have had this leadership. For a time no one realized what was happening, although as early as 1909 Dr. Strong sent a circular letter to his former students on the mission fields, asking them to pray that the entire denomination might not become Unitarian. The damage has been done, and now it seems there is no other way but to begin again at the bottom in the training of our leaders. When we have ministers with a vital message we shall have no difficulty about the missionary interest.

### WHAT OF THE FUTURE?

Many remedies are suggested to check the present retreat. Various changes in organization, purpose, and conduct are presented. Some of these we will discuss. But the basic question is not concerning missionary work alone. Dr. Latourette says:<sup>1</sup> "The real issue is simply this; will Christianity in its Protestant form—or in any form—endure anywhere? Ultimately a Christianity which cannot continue to grow in China, Japan, India, and Africa, cannot maintain itself in Europe and America . . . If using the pick of the membership of the occidental churches, the

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<sup>1</sup> "The Real Issue in Foreign Missions," *Christian Century*, April 15, 1931.

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enterprise cannot meet successfully the conditions in Asia and Africa, and if the present questioning, the slowing down of numerical growth abroad, and the decline in financial support, are indications that foreign missions are beginning to wane, then the shurch in America and Europe is doomed."

This is indeed the real issue. We may well be alarmed if alarm will arouse us. Christianity and the missionary enterprise need not be doomed. A return to the original foundations will bring a return to former vigor. Dr. Speer said in his Buffalo address that if Jesus had not arisen from the dead Christianity would have died within ten years of the time of the crucifixion. There is in Christianity the eternal rebound. A review of history will show us that Christianity has suffered far greater reverses than those of the present. Internally it has been so corrupt at times that we hang our heads in shame that it was called Christian. Indifference and unbelief are not new. Opposition from without is slight as compared with some former times. Closed lands have opened before. A Christianity apparently decadent, has proved to be only suppressed by conditions unchristian, and like a spring overflowed by a freshet, has burst forth afresh, sweeping away the debris, purifying and sustaining itself.

The present condition of missionary work on the foreign field gives reasonable encouragement. We cannot deny the difficulties and problems already stated, but the picture is far from being altogether dark. Our foreign missionaries have been but little touched with the modern syncretism of religions. This is markedly true of those who are most intimately in touch with the nonchristian religions, and who work among the people, rather than of those who teach in the somewhat westernized institutions of learning. We have a strong leadership in our missionaries, and they in turn have trained up a strong indigenous leadership. These latter are far out of proportion in their influence to their numbers. An illustration is that of the nineteen Burmans in



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London for the Round Table Conference two are Baptist Christians.

This leadership is showing results in foreign lands. The Telugu Mission reports for last year more than 6,000 baptisms. This is almost as many as in the days of the great ingathering under Dr. Clough, and is the largest number since those days. Not only this, but there has begun a definite movement among the Shudras, and this may be the beginning of the Christianization of all India. China is having its reverses, but Burma, Assam, Africa, and in fact almost all foreign fields, are maintaining their work with decreasing support, and perhaps gaining in strength as they are compelled to place more and more of their work under the leadership of the churches of those lands. The most cheering feature is the actual work under the faithful missionaries.

Will the type of missionary work be materially changed? There is a popular feeling that this is necessary. This was the attitude of many of the speakers and group leaders of the Buffalo Convention, although it was not apparant in the addresses of the missionaries. We are told that the day of the definitely evangelistic missionary has gone. The coming missionary will go out to fight disease, poverty, injustice, ignorance, superstition, and sin. Through these channels the people will be led to appreciate Christianity.

With these great objectives who can take issue? Christ came to preach good tidings to the poor, to release the captives, to give sight to the blind, and to set at liberty them that are bruised. And we should take this literally as well as spiritually.

It is interesting and somewhat pathetic to those who have had experience on the foreign field, to hear so much of the new day in which the missionary is to fight disease, poverty, injustice, ignorance, superstition, and sin. That is just a part of the day's work with the ordinary evangelistic missionary. Did we not fight smallpox and Asiatic cholera, and every other disease? Joining with the medical people, who almost invariably insist that their first work is evangelistic,

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the regular missionaries have established medical institutions in every land. Does not the regular missionary who is said to be out of date, fight poverty, caring for thousands in famine times, getting land for outcastes, and training children for more successful lives? Have they not taken education into every hamlet where the Gospel has gone? Have they not stood against the injustices of caste and of oppressive officials, even appearing in the courts for the oppressed? Have they not fought superstitions and every dark practice in the spirit of Christian helpfulness? And was not the daily struggle against the sins of the nonchristian world?

All these have been the normal part of the work of this out-of-date missionary, but he realized that it was the fruit of his evangelism, not the foundation. "It is useless to garland a corpse," says the Indian proverb. The missionary knows that it is a waste of time to attempt all these battles except with those whose lives are changed. "Ye must be born again," is one of the most practical directions for the missionary.

We need not be deeply concerned as to the attitude of the coming missionary to these supposedly new suggestions. He will soon discover that there is but one method of transforming nonchristian people, and that is by beginning with their hearts. If he does not soon discover this he will likely give up in discouragement. So we have the two dangers; that the missionary may waste time finding himself, or that he may never find himself, and a valuable worker be lost.

The mission work of the future will be more simple. To this the critics of present methods agree, yet they show a strange inconsistency. The demand is that the work become more simple, and yet that it shall give more attention to social regeneration, whereas for a direct attack on social needs it requires schools, hospitals, industrial plants, and various institutions.

We have been passing through a period of institutional missionary work. We have built up great institutions in foreign lands which in a hundred years it probably will be impossible for the native churches to man, finance, and



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carry on. Many of these institutions are too western to appeal to them. It takes American leadership to conduct them, and they would be deserted if left to the people of the land. Furthermore in many of our Asiatic missions there is something of a rebellion against using hospitals and schools for evangelizing purposes. As one Indian paper puts it: "We do not want to expel any priest, but surely it is not too much to ask that he should not employ quinine or the Royal Reader to draw people to his fold."<sup>1</sup>

These words indicate the direction which the coming missionary work must take. It must be more simple and direct, with fewer institutions. It must be more open and frank in its direct approach to evangelism. It will be more of a hand to hand and heart to heart touch. Such work may not lend itself well to social service on a large scale, but it is by far the best method for evangelism, and the ideal must be for the people to build up their own institutions in accordance with their ability and the genius of their country and race.

Our greatest advances on the foreign field have not been where we have had our largest institutions. The policy of intensive centralized work is not successful. The argument is that instead of scattering our forces thinly over large areas, it would be better to concentrate on a few stations, there raising up a strong Christian community, and a well trained leadership, which in turn would go out to convert the rest of the land.

We may as well say that the wise policy at home is to concentrate on a few centers like New York City, making that thoroughly Christian, and hoping it would then evangelize America. It works the same in the East as here. The scattered undertakings, lacking in great leadership or outstanding advantages, have to provide the workers for the centers. It is a fact in mission lands that our strongest Christians, and usually our most hopeful work, is at a distance from the missionary bungalow and its institutions.

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<sup>1</sup> *Indian Social Reformer*, May 23, 1931.

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This more simple work will naturally be evangelistic. The medical work will still more emphasize this as its aim, and may become more simple. Dr. Anna S. Kuegler, who recently died in India, was one of the greatest medical missionaries, and developed a great hospital, but it was her custom frequently to pack up a small kit of medical supplies, and go out to the villages to work among the people. She went to carry help to them, but more especially to keep ever before herself the needs of their hearts and to renew the evangelistic fervor in her own soul.

The educational work will become more simple. Every government is educating its people. The one reason for educational work is to train Christian workers, and even in this the use of government institutions as far as possible is desirable.

This method has long proved the most successful. The missions which have been the most evangelistic have prospered the most. Again the Telugu Mission is an illustration. Its great fields are rural. The best work is done by missionaries who remain months at a time among the villages, with no equipment but a tent and some helpers. Here we have our great ingatherings. It is in these fields that the caste people are being reached. Here are developed the strongest characters, and it is from this work that the strongest leaders come. Other missions in India which emphasize the intensive method have but tens of baptisms where the Telugu Baptist mission has hundreds.

Much has been said about what is called "sharing" with those to whom we go. The meaning is that we receive from them at the same time that we impart to them. This is certainly true. New visions of truth, new interpretations of Scripture in its own lands, new examples of heroism, and certainly a greater respect for all mankind, will come. We also need not hesitate to recognize that every religion has many things which are good. God has never left himself without witness.

Yet the danger is, as already pointed out, that we shall lose our unique message, and bring to the people a syncre-



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tism that is utterly powerless. In its better significance we surely must share with others. The missionary of the future must have great sympathy with the people. He must be willing to turn over leadership to churches, and to take a humble place quite different from that of the missionary of a generation or two ago. He must say: "You must increase, but I must decrease." He must be willing to leave his bungalow and mingle with the people in their homes, as multitudes of missionaries have always done. He must bear their sorrows and stand by them in their griefs. But always that which he will be the most anxious to share with them will be his own knowledge and experience of their own oriental Christ.

As a more simple type of work is undertaken on the foreign fields, so the organization at home may well be simplified. We have with all good intentions built up organizations which are patterned after modern business corporations, with their boards, directors, agents, and equipment. There is an attitude that the Mission Boards are carrying on work through the missionaries whom they employ as their agents, and over whom it exercises complete control. We must get back to the real basis of organization. It is, first, the missionary who is willing to go forth, and then the church or churches which stand back of him and send him out. We have come to put the Boards first. An organization is necessary but it should be more simple and elastic. Personal relations between missionaries and churches or individuals should be allowed and encouraged to a greater extent, even although this does add somewhat to the difficulties of administration.

Moreover if the missionaries are worthy of the trust given to them we must place our confidence in them, and not in secretaries and others who make hurried visits to the mission fields. These visitors, with the American point of view, often outline plans and policies which every experienced missionary knows cannot be carried out, and which often are conveniently forgotten after the delegation has passed on. The missionary is an expert. No longer can the

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charge of isolation be made against him. He is a world citizen, and his contacts are world wide. Yet when he returns to America his advice is sparingly asked, while that of various visitors to his field is considered the final word. The future of the missionary enterprise must again exalt the missionary.

Along with simplicity of organization, there must be economy of administration. This is being undertaken in these days of financial stress, but new principles of economy must be discovered. Our own Board, and all large Boards, lose great sums every year because of the belief that the costs of administration are too great. One scarcely can make a missionary address without having to defend the Boards to those who come forward at the close with questions and criticisms. It should be so planned and definitely understood that expenses of administration, salaries, expense accounts, cost of conferences and various meetings, and all costs, should be on a scale to be favorably compared with similar expenses in the churches, and with those who give the money, also on a scale to be compared with the expenditure of the money by the missionaries. A very definite saving could be made by placing the headquarters in less expensive cities, and away from the high rent sections, as the location of headquarters has practically nothing to do with the efficiency of service. Such changes would restore and establish confidence, and bring large increases in missionary offerings through the regular channels.

As to the missionary himself, the future missionary must be of a superior type. He must have education and training sufficient to make it possible for him to deal with the advancing tides of intellectual life on the mission fields. He must have personality and initiative. One of his greatest requirements will be an intense sympathy with the new life and aspirations among the people in every part of the world. Many a missionary in the past has been successful in some sheltered field, who would fail utterly under the present trying conditions. Above all he must believe in a Gospel which will save and transform the world, not



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through the many much lauded modern methods, but through the transforming power of the redeemed life in Christ.

The present may seem discouraging, but the future is ours. Jeans says that we are but at the beginning of time's long day. Our present missionary depression is but the challenge which will lead us to the greater advances of the future. Mott says nothing has happened to invalidate a single claim Christ ever made. The time has come for us to drop our pessimism, to triumph over our defeatism. The future will have greater opportunities than the past has ever known.

Again there will be the call for heroes and heroines. There may be suffering ahead, but no age has escaped it. Lands now closing will open once more. Again a Judson may have to suffer in prison, and an Ann Hazeltine be buried beneath some hopia tree. Again a Hannington may have to be killed by those he came to save, and a Livingstone leave his heart in some distant land. But God's Kingdom moves on. A disillusioned world will yet see that in Christ alone it has hope. Let us be in the vanguard!

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### Knowing Our Friends in Heaven

"Life is ever Lord of death, and love can never lose its own." Love demands immortality. Love believes in immortality. Love discovers immortality. Christ founded Christianity on the principle of love. His message has its chief joy in the assurance that when this brief life is done "we shall see him as he is." If we shall see him "whom having not seen we love," we shall certainly see and know those whom having seen we have loved. Fancy knowing Christ and not knowing the beloved mother or friend who led us to Christ! The notion is unthinkable, absurd. We shall know our friends far more intimately and tenderly than we have known them here, when we meet them "over there."

# Watts: The Artist of Supernatural Hope

BY ARTHUR THOMAS FOWLER, D.D.

THE definitions of art have been various and the attempts to explain the relation of Religion to Art have been made many times more. There are those who say: "Give me nature," others who say: "Give me art," and still others who say: "Give me religion without either." This arises from a misconception of what these great facts of human experience really are. Many look on art as only the imitation of nature, to be used when nature itself cannot be enjoyed. I remember hearing the remark of a lady who was standing in the National Art Gallery in London before a picture of Turner's. She ridiculed it because she had never seen anything like it before. She claimed it was a misrepresentation of the scene he attempted to portray. But the spirit, the atmosphere, that subtle quality which baffles definition were all there. She did not know that art is interpretation, and that in the picture there was a quality which no camera or machine could ever reveal.

It takes the soul of man to understand the spirit of nature. It takes soul to interpret soul. The artistic element is not determined by the power of imitation, but by interpretation. It takes the things of God and reveals them unto us. It is the soul which sees and so interprets. Our eyes are but the windows through which our souls look out upon nature. The peril of our age is its incessant demand for the realistic. It is the demand in all departments of life. Our literature, whether it possesses sympathy, deep insight, noble aspirations or not, must be realistic, so we have the degrading literary productions of our time as seen in Zola, and his imitators in an earlier day and in Sinclair Lewis and many others to-day. We have it in preachers who, whatever else they are, must be "practical," and in painters who with their cheap daubs can be found on every



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street corner. In such instances we get neither nature, art, nor religion.

In the man whose work we have taken for study, religion, nature and art found their true emphasis. To him religion was the relation between God and the soul, and art was the relation between nature and the soul. Therefore George Frederick Watts has been called the artist of "supernatural hope." Principal Forsythe, a competent and sympathetic critic, says: "We have no man among us so masculine as Mr. Watts; none so Miltonic; none so conversant with the vast and dignified simplicities of form, the grandness of imagination and the widest sweep of noble thought. He is our Michelangelo. He schooled himself severely in the example of Phidias, and he lived himself into the large spirit of our time. His view of life is on a large scale. He pierces its broad and central issues. He paints the character rather than the aspect of life in the whole." Few men have interpreted the message of this, one of the modern masters of painting, with greater discrimination, sympathy and moral value, than the late scholarly Principal of Hackney College.

While not technically belonging to it, Watts has been classed by students of his work as an associate of that remarkable group of men known as the Preraphaelite Brotherhood, his aim being the same. This band of artists embraced such men as Holman Hunt, Dante Gabriel Rossetti and John Everett Millais. It was formed in 1848 for the purpose of adopting and furthering a closer study of nature, and as a protest against academic dogma. This school was continued and further developed by Edward Burne Jones in later years.

In comparing Watts with some of the members of this group, Principal Forsythe further says: "Rossetti is the interpreter of the 'religion of natural passion,' Burne Jones of 'the religion of preternatural imagination,' Holman Hunt of 'the religion of spiritual faith,' and Watts of 'the religion of supernatural hope.'" Such a remarkable char-

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acterization of these four artists is as discerning as it is felicitous.

Rossetti has been regarded by some as treating beauty on its sensuous side; Burne Jones as possessing refinement with a strong imaginative element; Holman Hunt as revealing the poetry of religion; while Watts stands as the exponent of spiritual and ethical ideals.

Watts was born when the nineteenth century was young, in 1820, and died in 1904. He first exhibited in the Royal Academy in 1837. It is hard to indicate what are his more important pictures. He was one of the most subtle and powerful of painters. More than almost any other artist, he devoted himself to the artistic interests of the English people. He gratuitously decorated the dining hall of Lincoln's Inn, and gave the best of his work to form the nucleus of the National Gallery of British Art.

In the interpretation of his work perhaps there never has been a greater disagreement among art lovers, and this is especially true concerning his later productions. Yet this is easily explained. The truthfulness of his work is not so much in its fidelity to outward nature as to the spiritual realities and destiny of the soul. Therefore his pictures are not particularly attractive when compared with those of other great technical artists, but when it is considered, as he once said, that "we shall find on examination that all Art which has been really and permanently successful has been the exponent of some great principle of mind or matter, the illustration of some great truth, the translation of some great paragraph from the Book of Nature," his work at once becomes meaningful and attractive. His pictures are the conveying of great truths in the language, beauty and condition of art. Truth passing through a powerful and sympathetic mind will always predominate over the artistic working out of any painting. This explains why a photograph of any important work of Watts is as interesting as the picture itself.

All his work is characterized by nobility and truth. He used his art as every true preacher uses his message—his



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thought, his sentiment, his conceptions were used as the medium of truth. He was more a thinker than a painter. He thinks even more than he feels. He views life from the table-land rather than from the valley. He does not paint beauty or passion for their own sake so much as for the motive and thought underneath these. More important to him than expression is character. His landscapes are characterized by their atmospheric effects, while his portraits always reveal personality. He once said: "I hope that whatever faults or shortcomings there may be in my works, there is nothing mean or undignified in them." Therefore whether it was a landscape or a person it was the spiritual ideal that was before him for expression.

Art to Watts was the greatest interpreter and expander of life. It was the medium for the noblest use and expression of the intellect. To him, beyond human life there is a destiny; and behind nature there is a power. There is more than a spirit in nature; there is a Presence which creates and controls. Therefore in Watts nature and life are redeemed from a cold naturalism on the one hand and pallid fatalism on the other. Life to him is grand, luminous, meaningful, stirring and audible to faith and hope. In this he becomes distinctly a religious painter. With him there is a sense of human dependence growing out of human moral importance, but this dependence never becomes abject insignificance.

This will be more clear to us if we, like Watts, recognize that there are two great fields of knowledge, each having its own method of investigation and expression. First there is nature, which demands for its interpretation the method of observation and perception. Then there is the moral and intellectual life of man, a far greater and more important field. Here we come face to face with our inner life. It is here we get an inside view of the universe and see the marvelous working of the wondrous force which we call life. This inner life cannot be reached by mere sense perception, or by reason alone, but must be examined in the light of our moral powers.

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To Watts, as to the Hebrew mind, everything was a divine sending. There was no drawing a clear line between God and nature as we do today; neither was there a confounding of God with nature. He did not attempt to tell where God's action ended and nature's movement began. One thing was always certain and never lost sight of—that God has not abandoned his control of a single item in His universe, no matter how it originated, and that all we see about us is for moral discipline and mental training.

The late Doctor Forsythe once received a letter from the wife of Watts, written at her husband's request, which reveals the character of the man and his motive as an artist. Mrs. Watts says: "It was a great pleasure to him to find that you understand what he always considers to be the chief end of Art, and the direction which he would hope to give it by his work. He has wished to raise in the mind of the spectator thoughts religious in the widest sense. For this purpose he has refrained from making use of symbols that might be felt to thrust forward anything especially dogmatic, or even border in the slightest degree upon the didactic. How much he deploras that the importance of Art, as a servant of religion and of the state, has been lost sight of! It has become not much more than an article of luxury, and is no longer seriously regarded."

Such was the purpose of Watts, and it found recognition in a letter of Mr. Gladstone's in 1885, when he wrote to request that Watts would allow himself to be enrolled as one of the baronets of the United Kingdom. He said: "It gives me lively pleasure to have the means of thus doing honor to art in the person of so distinguished a representative of the noble pursuit."

The study of such a man would be incomplete without giving attention to some of his pictures. One of his works, perhaps not the most interesting, but full of meaning, is the figure of Psyche. Based upon a classic myth, which is one of the most beautiful stories of antiquity, Psyche is represented as weeping. She has dropped a lamp, which is smouldering upon the floor. There are two feathers at



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her feet, one red from the wing, and one downy from the breast. The picture contains a story and a thought. In the story Psyche was loved by the son of Venus, who visited her often and kept her in happy and noble estate. But the peace and pleasure were only to last on condition that she should not look upon her lover's face, nor ask her lover's name. One night, impelled by her own inquisitiveness and the taunts of her sister, she ventured to look upon her lover's sleeping countenance. She was amazed to find out how beautiful he was. But by accident a drop of hot oil from her burning lamp fell upon his shoulder, and he awoke to realize her curiosity and distrust; and took wing and fled away. So Psyche after an unsuccessful struggle was left alone and to bitter tears, to smouldering dimness of vision, and to gaze upon the feathers on the floor, remnants of her lost love and lord.

The thought is most beautiful. The mystic element in love is its essence. The soul for its own peace must ever trust a face it cannot see and believe in a voice it only hears. To see and understand all is to lose all. To know all is to be destitute of joy. Psyche standing in tears represents the soul of our time. The smouldering lamp symbolizes the practical energy, the Science of our day which increases our power but which has no comfort or peace for the soul. The feathers reveal love's undoing. Love frightened by the unchastened haste of curious quest, and lost by a too severe scrutiny, when it could have been kept by sympathy and trust!

A naturalistic knowledge is the peril of our day. Knowledge is good, but I speak reverently when I say we may know too much! To know all is to lose all. The tragedy of Eden was from the desire to know all. Man may see so much through reason that he may lose the power to see what most pertains to his strength, joy and peace. The agnostic is not necessarily cowardly, but agnosticism is. There is no better interpretation of this picture than that given in Watts' own words. His wife writing for him to a friend says: "He wishes not too obviously to suggest a

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thought toward the spirit of the times so unduly absorbed by the desire for the possession of material facts. The lamp serves as a symbol of the means to that end, lighted to define the undefinable, the only revealing nakedness of soul and the frayed feathers, a lost innocence and a lost joy."

Who of us will not say that we should be more interested in what we have lost than in what we have gained, and that a new importance should be given to the old inquiry: "What shall it profit a man if he gain the whole world and lose his own soul?"

Another picture that conveys an important lesson is "Love and Death." It arose out of the early death of a dear friend of Mr. Watts, whose portrait he painted. The situation made a profound impression on the painter. The subject, a young man, was dying when he sat for the picture. It is characterized by pathos and grandeur, and permeated with the light of hope and deathless love.

The background of the picture is the house of life. A blossoming rose tree rises around the doorway, indicative of a happy home. Stooping and entering the doorway is a large figure, draped from head to foot—that dread personage feared by man. Beneath the shadow, and in the door, is the little god of love, barring the entrance with the frantic passion of a child. His wings have been broken against the door post, and the roses have been crushed and strewn upon the ground. The picture reveals the helplessness of the conflict and the inevitable end. Love is bleeding and the house is filled with terror and gloom. We pity, dread, despair, defend, but still the shadow comes on. Instinctively we take the side of love, but no pressure can prevent that fateful power; all must go down before that speechless shadow.

The picture seems to be a protest against the naturalism of our age, but if this were all it would be ineffective. Even death is not fate. It does not merely kill and say nothing. Watts is too much of an artist to stop here. There is Death's uplifted arm and bowed head. There is a grandeur to



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Death. Its majesty lies in its relation to life and love; apart from these it breeds sorrow and horror. Death even is kind. It is seen in the poise of this uplifted arm, while the bowed head indicates reverence and tenderness, and that even Death is amenable to a higher power. The long black shroud which belongs to death is not raiment, but disguise. Falling upon the back of the Shadow before the door is a stream of light, the source of which the artist does not reveal. This light, falling as it does upon the back of Death, is only seen when death has gone by, and its source is above and beyond the things that are seen.

The test of man's life is not in the way he meets death, but in his *view* of death. The same is true of philosophy and of religious systems. It is not what they tell us about meeting death; men can meet death even as they approach other changes in life; but it is in the interpretation they give of Death that is the test. Here Christianity is supreme. Watts here portrays the Christian view of Death. Death goes by, bearing upon his back a light of life that is beyond life. Love stands in the doorway too excited and confused to see the uplifted arm, the bowed head, and the light which follows in its train. In this, as in other things, Love is blind. There is a wondrous disclosure of life which is yet to come. We do not see it here. We cannot know it. We can only know that "it doth not yet appear what we shall be." Death is the great Revealer. He may bruise Love and disappoint Hope, but he cannot kill Love or quench Hope.

One of the most beautiful pictures of our time, and perhaps one with which most of us are acquainted, is that of Sir Galahad, the gallant knight of Prince Arthur's Round Table, and the only knight to whom was given the vision of the Holy Grail. Watts received the suggestion from Tennyson's poem of Sir Galahad. In the picture the artist has represented a youth standing beside a snow-white charger in a forest. The young man is looking into the distance and the animal is fondly rubbing his nose against his master's knee. By his side hangs a sword, which shows that he is not

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a dreamer but a warrior, that he views life not as passive but as strenuous.

What is the message which the portrayal of Sir Galahad has for us? He stands before us as a lonely figure, surrounded by a glamor of knighthood and a haze of mystic heroism. Here we see the beauty of goodness. This finds emphasis not only in the Christian Scriptures but also in life. There is nothing so beautiful in life as goodness. Goodness is the end of discipline in life. Goodness will reveal itself. Its beauty cannot be confined. It is not necessary that we shall be successful as the world views success, but it is absolutely essential that we be good. Goodness means more than the majority of people suppose. A diamond must be unclouded if it is to flash with greatest brilliancy. In the human heart there must be the burning of one supreme desire, like the sunbeam in the diamond, and that desire must be the goodness of God if a life is to glow with the beauty of holiness. Tennyson never showed greater insight than when he said:

"And one there was among us, ever moved  
Among us in white armor, Galahad.  
'God make thee good as thou art beautiful!'  
Said Arthur, when he dubbed him knight, and none  
In so young a youth was ever made a knight  
Till Galahad."

In giving to Sir Galahad the vision of the Holy Grail, he was but saying in another form: "Blessed are the pure in heart for they shall see God."

Goodness is not only true but beautiful. The soul of man is very precious because it is capable of being very lovely. Jesus Christ as the morally flawless soul is the altogether lovely. The soul of Christ is not merely a single fine spirit, but it constitutes the ground and living unity of those powers and principles which make great and glorious the entire soul and life of man. The goodness and beauty of the soul is art's fairest theme, and receives its inception and inspiration in its relation to Christ. The qualities of soul, when it is joined to Christ, are the deepest, finest and noblest we know. Then, too, we see that goodness is not only



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beautiful but strong. A pure and beautiful life is a strong life. The green valley is beautiful; the mountain is strong. The mountain covered with verdure is strength clothed with beauty. Such is the character of Sir Galahad.

Goodness is only beautiful as it is strong. Many a man who was good has failed because he was weak. Weakness is the damnation of much of our goodness. Strength is wealth. It is the ability to help. It finds the opportunity and obligation to serve. It is this which has been the soul of chivalry in every age. In the qualities of beauty and strength are seen that which differentiates Christianity from other systems. In no other life is there such union of beauty and strength as in Jesus. In him we see the beauty of soul and strength of achievement. He moved with a calm majesty like the sun. In his self-sacrifice we see the perfection of strength; in the love which prompted it we see the perfection of beauty. Therefore in Christianity the greatest spiritual power is the greatest esthetic power, because the spiritual is the power of the completed man. After describing the vision of the Holy Grail, in the strength that was his, Galahad says:

"And in the strength of this I rode,  
Shattering evil customs everywhere,  
And passed thro' Pagan realms, and made them mine,  
And clash'd with Pagan hordes, and bore them down,  
And broke through all, and in the strength of this come victor."

Victory in the struggle of life and in the world of the future belong to the good, the beautiful, the strong!

Here is also fidelity to common tasks. When the knights of Arthur in their eagerness and passion would forsake the common duties of life and go on the fruitless quest of the Holy Grail, to Galahad alone is given the reality of the Unseen:

"Then, when he asked us, knight by knight, if any  
Had seen it, all their answers were as one:  
'Nay, Lord, and therefore we have sworn our vows.'  
'Lo, now,' said Arthur, 'have ye seen a cloud?  
What go ye into the wilderness to see?'  
Then Galahad on the sudden, and in a voice  
Shrilling along the hall in a voice to Arthur call'd,

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'But I, Sir Arthur, saw the Holy Grail,  
I saw the Holy Grail and heard a cry  
'O Galahad, and O Galahad, follow me!'  
'Ah, Galahad,' said the King, 'for such  
As thou art is the vision, not for these.' "

What, then, is the message that both poet and artist have spoken for us, but this, that goodness is what gives quality to life. Without it human greatness is vain, and human life is a failure. It alone knows the Reality of the Unseen. It has the promise of the world that now is, and of that which is to come. Other beauty will fade, other strength will decay, but the beauty of goodness will grow more beautiful and its strength will become stronger unto the perfect day.

If there is one thing in which Watts is our teacher, it is that the beautiful is not antagonistic to religion. What is the Incarnation but God's eternal beauty? Why should not Christ captivate our imaginations as he fascinated the mediæval ages, but with a piety purer and lovelier, because larger and less severe? Christianity when it has entered the Soul always quickens the imagination. Faith brings wealth and beauty to us, never poverty of spirit. In Christ we are not only justified but *glorified*. Poets, artists and prophets in all ages have felt the power of a kindled imagination as they caught the vision of the coming kingdom of God. Only as man knows the beauty of holiness can he know the beauty of nature. As followers of Jesus we need to realize that art, that all beauty, can be a means of bringing us to God. We need to emancipate it from an atheistic naturalism on the one hand and from the idolatrous piety of Rome on the other.

The time is coming, I am sure, when we will make more of Art as the vehicle of Truth; and Zion, which is the perfection of beauty and out of which God shall shine, will dwell in our heart!

# Fifty Years' Preaching—And More

BY G. CAMPBELL MORGAN, D.D.

**I**F I am to talk about fifty years and more of preaching, it may be well to go back to the beginning. I was born in 1863. In the year 1876 I preached my first sermon in public. I played at preaching long before that. My sister, four years older than I, used to put her dolls in a row, and I conducted services regularly, and preached to my sister and her dolls. There is a philosophy in that. I have been playing at preaching ever since. Preaching to me is the biggest fun in the world. I would rather preach than do anything else.

At about sixteen years of age I was plunged out into an intellectual world that until then I did not know existed. My father was a Baptist minister, and he belonged to a section of the Baptist community in England, called over there, hard-shelled Baptists. He was a great soul. My father never read a novel in all the eighty years of his life. In that he was different from me. I think fiction has its place. We agreed to differ on that point. He was a man of one Book in the sense I never was and should not desire to be; but he knew his Bible. I was born in that home. I was very frail physically. I never went to school until after I preached my first sermon. The groundwork of all I know was laid in the early years at home, under the direction of father and mother, and the coming in of tutors. I went away to school at sixteen, and began the work of preparing for that which was to be my calling in life. I was going to be a teacher, and it was for that I was trained. Some of my younger brethren may feel that this is a peculiarly difficult period intellectually; but I declare to you there is nothing more difficult intellectually in the world to-day than there was in those days. The whole intellectual world had passed under the influence and mastery of the physical scientists and rationalistic philosophers. The great names of the time were—I mention them with great respect though differing



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from their findings,—those of Darwin, Huxley, Tyndal, Spencer, and others. It was then that the term agnostic was first coined. They were debating such questions as, Is God Knowable? and the main decision was, He is not knowable. I was flung out into that atmosphere, and I was as honest as I am to-day; but there came an hour when I

“could not make my judgment blind,”

I had to

“face the spectres of the mind,”

and there came an hour when I was about eighteen or nineteen years of age, when I had not a certainty left; I was sure of nothing, I had lost everything. As Charles Kingsley said, I was never a “flippant unbeliever,” and never a smiling agnostic. If any man smiles as he says he is an agnostic, he is a fool. Agnosticism can never be the resting place for intellectuality. It may be a desert across which honest souls have to tramp in their search after truth. A man who rests in his agnosticism is suffering from brain paralysis. For two years as to preaching I was entirely silent. I had no message at all. Then God in His great love led me to a very simple decision, and it was this. I will cease reading any books in defense of Christianity, and any books that attack it. I will cease reading any books that defend the Bible. That is when I gave that business up, and I am not in it now. I have very little sympathy with defense of the Bible. You probably know that glorious story of how someone came to see Mr. Spurgeon one day, and said to him, “Mr. Spurgeon, don’t you think these are terrible days we are living in; they are attacking the Bible, so that there will be no Bible left directly.” Mr. Spurgeon replied, “Shall I tell you a story? A friend of mine in Essex has a prize bull, and he had that bull chained up in one of his fields; and one day his bailiff came to him, and said, ‘What shall I do? The boys are getting into that field, and they are teasing the bull, and throwing stones and sticks at him, and I am afraid of what will happen. What can I do to protect the bull?’ ‘Oh,’ said the farmer, ‘that is quite easy; let the bull loose!’ ” Let the Book go free, and there will be no need to defend it.

## FIFTY YEARS' PREACHING—AND MORE

Well, as I say, I came to the decision I would not read books, but I would give myself to the Bible. I then began. That was in 1883. I then began to study the Bible, and I have been a student ever since, and I still am; and that is what at last took me back into the work of preaching, and into the work of the ministry. I soon found foothold enough to begin to preach, and so from that time I went on.

Soon after that I held a position as headmaster in the Jewish Collegiate School in Birmingham, England. All my Sundays I was preaching, and all my vacations from school I was preaching in evangelistic work; and it was laid upon me that I must, that it was God's will that I should give myself wholly to that work. I remember the night when the thing became almost a terror. I felt I ought to preach, but I had no training for that work. I had qualifications for teaching, and might have gone on with that. I did not see any door open to me to the ministry. There came a night when all through the hours I was alone with God about it; and the end of it was that I said, I cannot do it, I dare not do it. The future is so insecure. I cannot give myself to this work unless somehow I am forced out into it. If the door shuts in any way I will do it. I ought to do it, but I dare not do it. I went to school next morning, and the principal, during the morning recess said to me, "I want a chat with you at the close of the morning session." I went in, and he said, "Morgan, I am awfully sorry to tell you what I am going to tell you." I said, "What is wrong, Sir?" "Well," he said, "my school will have to be closed soon, and I am now having to cut down expenses in every way, and I am sorry to tell you I shall have to part with you." That was the very morning after the night of wrestling. He said to me, "Don't hurry, but so soon as you find a new position, go to it." I looked at him, and said, "I thank you, Sir, I will go at the end of the term." "Oh," he said, "don't take it unkindly." I said, "You are a Hebrew, may I tell you a story?" and I told him what had happened the night before. He said, "The God of Abraham is not dead!"

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Thus I started out in 1886 on evangelistic work. For three years in different places I conducted evangelistic meetings, and in the year 1889 the Congregational Church at Stone in Staffordshire, England, asked me to settle and become its minister. I accepted, was ordained to the Congregational ministry, and that is how my ministry began. Now did you ever hear anything more irregular than that? Yes, you can find something quite as irregular if you study the Acts of the Apostles; but it was the irregularity of the Divine arrangement.

I was at Stone for about two years, and then feeling the need for more quiet for reading, I took a much smaller charge, in Rugeley, where I had the advantage of two years of hard, strenuous reading. Then came the call to Birmingham. I went to be minister at Westminster Road church, in Handsworth. I was there for four years. Then came the call to North London, to the New Court church. I was there for four years. Then D. L. Moody crossed over, and his son, W. R. Moody, asked me to come to this country, and I was three years with him, doing Northfield Extension work. Then came the call to go back to the old derelict Chapel in London, Westminster. I went, and was there thirteen years, when my health broke down. I thought my work was done. Then under doctors' orders I came out here, and I stayed down in the Southland for a number of years, only coming North for the Summer; and now I have had ten years of wandering to and fro out here. Fifty years and more of preaching.

Through all the years I have worked under certain convictions about preaching. The first is that the preacher is a messenger. The preacher in his preaching is not a seeker after truth. I am not a seeker after truth. I am a disciple to the truth, but for me the truth is final in Christ; and I think that conviction is the true secret of Christian preaching. Of course I am a seeker after truth in a way. There are things within the sum totality of truth as that was presented in Christ, and is all contained in Him, in whom it was the good pleasure of the Father that the pleroma should



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dwell, which I do not yet know. There are heights that we have never reached. There are vastnesses we have never embraced. Of course I am a seeker in that sense; but I am a seeker in the sense of being a disciple to truth. I have felt all the way through that the work of the preacher is that of delivering a message. It is a very interesting thing to take the New Testament, your Greek New Testament, and watch the different words that are used to express the witness and the testimony of the early disciples and leaders, as they apply to the work of preaching. There are eight or ten of them, but there are two that are supreme, that run all through. The one is the verb *kerusso*, and the other is the verb *evangelizo*; and the two words, as I believe, reveal the whole genius of preaching. *Kerusso* always means to proclaim as a herald. That is to say, behind the herald is the authorizing King. Before the herald those to whom the King is sending His message. That is preaching. The preacher is a herald with a message from a King. It is good news. He proclaims it with authority. The preacher does not go to speculate, and if he speculates before he goes, he had better not take the result of his speculation, or he may have no living, vital message. I would remind you in this connection of something Goethe said of preaching, "If you have any certainties, give them to us. We have doubts enough of our own." I think the world is saying that to us to-day. I sometimes wonder if some preaching has not lost the note of authority. I am not pleading for the dogmatism of ignorance. That is a very different thing. But I never face a congregation, but that I feel my only right to be there, is that I might preface the thing I am saying, as the old prophets prefaced their messages, with "Thus said the Lord." That is the difference between the debater and the prophet.

Again, I have never sought my messages by listening to the voices of the age. Through the years, and increasingly as the years went by, and one passed from boyhood to youth, and from youth to manhood, and on to the maturer years; I have always listened to the voices of the age, but I have

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not listened to them to get my message. Mark well the distinction! I have attempted to keep up with the things that were being said, the real things that were being said by thoughtful men, inside the Church or outside the Church, by men looking at life, and attempting to look at it as a whole. I have wanted to know what was being said and written, and I have attempted to keep myself en rapport through the years with such things. I have listened to the voices of the age, but I have not sought my messages from them. On the contrary, I have sought to find the bearing on these voices, of the Word of God; and constantly rather than catching the spirit of the age, I have found it necessary, so much as in me lay, to correct the spirit of the age. I am told sometimes to-day, that if a man is to be successful in preaching, he must catch the spirit of the age. Never! Our business is not to catch it. Our business is to know it, and correct it. In the majority of cases it needs correcting, rather than catching. John Wesley said, "I read my newspaper to see how God is governing the world." Somebody may be inclined to say the newspapers must have been very different then than to-day! My reply is they are much better now than they were then! The man, the preacher who reads his paper in that way, never begins his day with his newspaper, but his Bible. John Wesley was familiar with the Revelation and with his God; and consequently he picked up the newspaper, and for his eyes the light of the Revelation of Truth was upon the page. If we read our newspaper that way, we can always see how God is governing the world; listening to the voices of the ages, but always with the Voice of all ages correcting or directing, and enabling us to deliver the correct message. That is what I mean when I say I have never sought my messages by listening to the voices of the age. I have ever listened to the voices of the age to know the needs of the age.

I have never found an hour—I am now thinking of things in life generally, quite apart from the individual—I have never found an hour in my ministry in which the Bible has had no message. It never was my habit in pastorates, and

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never will be wherever my life may be cast, to preach on current events. But there have been hours when it was necessary that from the pulpit there should sound the prophetic voice to some national or international situation. I never found an hour when I had to go anywhere except to my Bible to find the message for such an hour. The Bible is the most living literature, absolutely up-to-date—I apologize to it—ahead of any date man has ever reached, waiting for us, guarding and keeping us in the true perspective, if we are familiar with it. But if a local situation occurs, and a man thinks he ought to preach on it, and desire to preach on a text from the Bible, God help him if he goes to the concordance to find out what to say! There must be familiarity. We must live in the literature all the time, if we are to be ready when the special occasion arises.

Still further, I have tried to remember that a phase of truth is not the whole of Truth. I do think that is important. I need not stay to stress it, but so many men I have known have squinted at one thing, and seen nothing else! There are some men who think if you do not say something about the premillennial Coming every time you preach, you are unsound! I think I will take my courage in both hands, and tell you a story. A good brother, a Baptist, gave out his text one morning, "Adam, where art thou?" and he said, "There are three lines we shall follow. First, where Adam was; secondly, how he was to be got from where he was; and thirdly and lastly, a few words about baptism!" Some of the worst heresies in the history of the Christian Church have been truth, distorted out of proper proportion and balance and relationship. I have striven therefore, to remember that a phase of truth is not the whole of truth.

Finally, I have sought,—often failing I know—but I have sought, to live by the thing I have preached; and I know that the measure of failure or of weakness at any point has largely been the measure of failure to correspond in life to the thing preached. That is one striking evidence to me of the spiritual authority of the Bible, that I have never been able to trifle with it morally. I cannot study



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it without feeling its moral appeal, its ethical demand; and I have never been able to disobey that, without finding an arrest in my ability to go on studying the Bible. I do not feel that about Shakespeare. I think I could lecture on the moral drift of "Macbeth" without losing my power to study Shakespeare, if I failed to observe the implications of that drift; but I have never been able to do that with my Bible. As surely as something in the study of the Bible leaps out, and talks to me, calling me to fuller loyalty in life; if I disobey, my eyes are sealed; I cannot go on. I have felt, all the way through, the relation between the Literature and life. Unless my interpretation, by lip was reinforced by an interpretation in life, my preaching was very little use.

The question is sometimes asked, How do you make your sermons? Do you ever find a man who can tell you? It is a difficult question. I can only give some very general statements as to my methods. Two things are vital; first personal first-hand work on the text; and then, all scholarly aids obtainable. I never take down a commentary until I have done personal, first-hand work, and have made my outline. Sometimes after consulting scholarly aids I have to alter the outline; but at any rate I have had the benefit of first-hand work. We make a mistake when we have a text that has gripped us, or better, that has found us; and turn to commentaries first. To do that is to create a second-hand mentality. The first thing is to work on the text itself.

Then sometimes I am asked about methods of delivery. Well, all I can say is, as a rule, I have a brief. I never prepare sentences. I do not know when I rise to preach, what my first sentence will be as to form. I know what the thing I want to say is. I speak from a brief most carefully prepared, and give myself freedom of utterance.

The last thing I want to say is this. There is a sense in which preaching is a conflict, a conflict with your hearers. I do not like the word conflict, but I do not know a better. The preacher is not merely asking a congregation to discuss a situation, and consider a proposition, or give attention to a theory. We are out to storm the citadel of the will, and

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capture it for Jesus Christ. Whether evangelizing or teaching does not matter. The appeal is the final thing. The sermon powerful in its matter and delivery up to a certain point demands application. So many preachers fail in that they say to their congregations, "But beloved, I am persuaded better things of you." Then the people go home comfortable in their self-satisfaction, when they ought to be grovelling in the dust, as they have been brought back to the point, "Thou art the man." "Thus saith the Lord."

Thus I have tried to talk out of my experience through the years. I have always felt, and never more so than to-day that the work of preaching is not that of debating difficulties, or speculating, or considering philosophies; but that of proclaiming the Word of God.

# Preaching—A Personal Message

BY HOWARD K. WILLIAMS, D.D.

WHAT would you say is the most important work of the Christian minister? Which would you say is the most important part of the body,—the heart, or the head? Foolish question! Yet we have heard discussions on the topic as though one could single out the most important part of the minister's work. The minister is a shepherd and a shepherd has many duties. But this we can say: "Nothing can make up for poor preaching on the part of the minister." It is an essential part of the minister's work to make his sermons interesting and helpful.

Two general principles must be remembered regarding the sermon. One is that the sermon is a vital part of the man. You cannot have a really good sermon from a bad man. "What you are speaks so loudly I cannot hear what you say." The second is that the sermon is a part of the church worship. It should neither be relegated to an unimportant corner of the service to give way to the musical program, nor should it crowd out the hymns and Scripture and prayer. The minister who is "bored" until it comes his turn to preach will never preach a really good sermon.

Having decided as to the value of the sermon, how shall it be planned?

## PLANNING THE SERMON

In preaching we are breaking the bread of life. Balanced diet is now seen to be very essential to health. Balanced spiritual diet is no less so. Therefore plan ahead, far ahead! You do not have to adhere to your plan as rigidly as the laws of the Medes and Persians, but plan tentatively a year ahead or at least months ahead. A minister one Saturday evening after nine o'clock said he had not yet decided what he would preach on the next morning. It was no surprise to hear shortly after that he had been asked to resign.

Serial preaching is a great aid to balanced preaching. The minister who plans series after series has a chance to



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look over his topics far ahead and see if he is riding a hobby. A minister of my acquaintance took a trip to China. When he came back everybody became nauseated with too much China, and the minister lost his congregation.

Balanced serial preaching should be Biblical. Twice now have I preached through the Bible Messages of the Books, taking a whole book as the topic of the sermon. Allowing for special days the series required about a year and a half. The astonishing thing is the variety of topics that such a study gives one and the gaining interest on the part of the congregation. Also it gives a grasp of Scripture that cannot be gotten in other ways. There were temptations to stop too long on one chapter or one verse. You resist the temptation and jot down the chapter and verse and you have series after series in your file to approach later.

Or take a book of the Bible and preach a series on that! What a priceless series Hebrews makes! But when you come to the 11th chapter, you cannot treat it in a single sermon, so you preach a whole series on the 11th chapter, after you finish the series on the book of Hebrews itself.

Then there are riches untold in Biblical series on great men of the Bible; or great texts of the Bible; or the tragedies of Scripture; or nights with Jesus, and so on, almost infinitely.

Doctrinal: What treasures there are in the great doctrines of the Church! A most interesting series can be preached on God, Jesus, Prayer, Faith, etc. Do not call them doctrinal! Give them titles that mean something to men and women who need food desperately, and make them so simple a child can get you. The more profound the truths, the greater should be the simplicity of presentation.

Historical: A whole new world of truth is opened up in the history of the church, of missions, of denominations.

Biographical: People love human interest stories. If you learn how to tell the story of great lives, a congregation will hang upon your words as you tell them of Augustine and his conversion, of Francis and his changed life, of Luther, Huss, Peter Waldo, Wesley, Judson, etc. For

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years, I have given one biography a month with few exceptions in the prayer meeting, and more than once preached whole series on great characters.

**Evangelistic:** All sermons should be evangelistic in the truest sense, yet there should be times when we particularly stress this phase of preaching, as the farmer reaps in certain seasons. These should be carefully planned and no one should mistake noise or mere exhortation for true evangelism.

**Hymn Series:** The great hymns of the church; their stories, their messages and incidents related to them, furnish interests and helpful series occasionally.

**Books:** Great books, ancient and modern, furnish material for most helpful series,—*Romola*, *Les Misérables*, *Ben Hur*, *The Dawn of Tomorrow*, etc. "I like to stick to the Gospel," objected a preacher, who thought sticking to the Gospel meant shutting out the many interesting and gripping means of illustrating and driving home the Gospel. We may well take example from Jesus, who used birds, flowers, farmers, tax collectors, anything vital to ordinary living as means to presenting eternal truths.

### PREPARING THE SERMON

Having decided on a balanced diet and a purposeful preaching, the question arises, how go about the actual preparation of the sermon? Here again we have two all important things to consider, the material and the arrangement of the material.

**First:** How gather material for preaching? Remember first of all that your Bible is your main textbook. *Read it!* Read it out loud! Study it over and over again! If possible, study it in the languages in which it was written, and in translations in different languages, if you are fortunate enough to be able to do so. Read the various translations!

**Read about the Bible:** Get all the light you can on it! Don't be afraid to read *anything*, but be sure not to fill your mind with trash about it! Don't be afraid that the Bible will suffer from more light! The Bible can stand all the

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light there is, so don't fear to know all about it. The more light you have on it, the more you will marvel at it and the more you will love to preach it!

Read omnivorously: Remember *all* truth is valuable to the preacher,—science, history, biography, fiction, poetry, philosophy. Store your mind with the riches of the ages, and lo! your sermons will become enriched.

Write: In one's early ministry it is wise to write one's sermons in full, and though time may make this impossible later, never cease to do some writing regularly to perfect your style and to avoid slovenliness of expression.

Keep in Touch with Life: A minister once made the remark that he wasn't going to spend his days ringing door-bells. His sermons showed that he didn't. The minister who would feed must know his flock. Visiting may be an empty bore, or it may be a blessed ministry of mercy, and a very enriching experience for the minister. He will come to know that before him, as he preaches, are broken hearts, the tempted, the discouraged. As he prepares his sermon he will see the homes from which his people come, their loads, their ambitions, their limitations; and his sermons will take on sympathy and appropriateness, and people will listen, for their hearts will say: "Why, he is talking *to me!*"

Mingle with people! Count that day lost for your sermon when you haven't come into vital touch with somebody. To know one's people is a very essential thing to the minister as a sermon maker.

The second thing in the preparation of the sermon after having obtained the material, is the arrangement of the material. I knew a man who was a veritable encyclopedia of facts, but a most tiresome speaker. His sermons reminded one of scissors and paste, or as Mark Twain once said, "He didn't like reading the dictionary because the stories are too short." Some sermons are as evidently without connection.

In arranging material, one should first decide as to the purpose. Why this sermon? What do I want this sermon to do? What truth do I want to drive home? What is my



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*terminus ad quem?* So many sermons are like the college song we used to sing: "He rambled, and he rambled, oh he rambled all around, in and out the town, oh he rambled, he rambled, he rambled, 'til the butcher cut him down."

Having decided on the purpose, everything in the sermon should tend toward that purpose. There should be unity. Illustrations should not be dragged in, but should be there because they illustrate the truth one is after. No extraneous things should creep in. Everything should be in harmony with the purpose.

Then there should be progress. The minister should feel and the congregation should feel that "we are really getting somewhere."

The man whose sermon has purpose, unity and progress, will stop when he is through and will not babble on, like Tennyson's brook, forever.

We have been considering the minister's part from a mechanical point of view. Any minister of experience will know that all the mechanical preparation in the world is much like the construction of a locomotive without fire and water. No sermon can have power, no matter how perfect, unless that sermon is born of God. The Divine guidance is essential to the sermon's power. Only so will the one great purpose of preaching be accomplished,—that of making Christ real.

A friend of mine was riding across the continent. To while away the monotony, he one day sat down beside a burly Irishman. In the course of the conversation my friend asked the new acquaintance, "Are you a Christian?" "I was," he replied, "but when I came to America I made money and lost my religion." Then he went on to tell how one Sunday in a Western city his soul was hungry, and on enquiry he was told by a hotel clerk that there was a very "select church" around the corner. He went. He said the name he most wanted to hear was not mentioned. A highly trained quartet sang in such a way that no one could understand them. The minister read an essay. The man went out hungry. The next week in another city he sought out

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a church, where great crowds were going, and this was his testimony: "The great congregation sang old hymns and then the preacher arose; the ugliest man I ever saw, but when he began to speak I forgot the ugly face of the preacher and I saw Christ!"

Could a preacher be more highly commended! This is the purpose of the sermon. Whatever makes for this is good. Whatever militates against this is bad!

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### **The Seminary and the Student**

Never was there such need as now for an alert conservatism. Our seminaries cannot too strongly fortify their students in the strength of the abiding realities. It is the young preacher who goes forth from years of careful tutelage with an overmastering faith in the supernatural, an enthusiastic devotion to the Word of God, and a passionate zeal for the sublime doctrines of the Gospel, who will bring things to pass in royal fashion, in the name of Jesus Christ and in the service of humanity.

To link the life of the student, in the impressionable period of later adolescence, with the infinite truths of revelation, is a priceless privilege. The professor who is only a professor is a dismal failure, however learned he may be. The professor who possesses upright, downright, through-and-through convictions concerning the changeless verities of Christianity has a finer chance than any other man on earth to build for eternity. The fires of his devotion set youthful souls aflame.

# Baptist Pioneer Leaders in America

BY HILLYER H. STRATON, M.A., TH.M.

**B**APTIST genesis is rightly found in New Testament Christianity centering in Palestine. The brave exodus from Romish bondage took place in continental Europe. Seventeenth century England gave Baptists their wilderness experience, hardening and strengthening them to become a mighty people. America has been for the Baptists the promised land, flowing with religious liberty, spiritual growth, and physical expansion. Baptists had their germination on the continent, and their fruition in England, but they have grown to a full and majestic maturity in America.

The great bulk of the ten million Baptists of the world are found in the United States. The whole trend of American life and thought has been peculiarly suitable to the growth of Protestantism and Baptists have shared with other evangelical bodies the rich freedom of American soil. However, our phenomenal growth in this country cannot be accounted for by the mere expansive possibilities of a new and virgin territory. The Episcopalians and the Congregationalists both had the immeasurable advantage of priority, and the highest type of human leadership among the laity as well as the clergy. The Presbyterians had a carefully trained and intellectual ministry coupled with a splendid organization in the old country. All three of these bodies have had an ordered and arithmetical advance, but Baptists have leaped to the fore with the giant strides of a geometrical progression!

There are three reasons for this expression: First, adaptation to circumstances. Baptists took the field as they found it. In the early days they held up no high standard of an educated ministry in dealing with an ignorant and pioneer people. Wherever there was a need for the proclamation of the Word, a lay preacher or an ordained man with no special training except in the love of the Lord, preached, taught, and founded churches. It was only by such tactics



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that a pioneer community could hope to be served. The result was that wherever the pioneer was found it was not long until a small Baptist church began ministering to his spiritual needs. The free spirit of the American people responded heartily to the local autonomy and the democratic form of church government of the Baptists. Though there was no union of the churches at first, local Baptist churches soon found others of a like faith, and associations were formed. These developed into state organizations and finally, under the impact of the missionary appeal, into a national organization. Through it all the independence of the local church was maintained. It was not long under these circumstances until nearly every new community in our country had a Baptist church. When the country began to expand the Baptists were on the field to grow with it.

The second reason for the growth of the Baptists was the early recognition and support of the missionary program. Missionary zeal has ever gone hand-in-hand with spiritual and physical growth. The history of Protestantism in our country has been no exception to the rule.

The third reason was the early recognition of the necessity for a trained ministry to meet the needs of a community that was rapidly changing its pioneer ignorance for educated enlightenment. Those who are today accepted as the outstanding men of our denomination from a historical standpoint are so considered because of their endeavors in one of the three above-mentioned fields.

It is not the purpose of this article to give any full summary of the lives of Baptist heroes, but rather to evaluate their influence on Baptist and Protestant thought.

Roger Williams has long been popularly regarded as the founder of the Baptist movement in North America. There is no question but that he was the first to found a Baptist church and to immerse the members, but he only stayed with this church for a few months because he became convinced that the ordinances which were lost in the apostasy could only be restored by a special divine commission. Williams became what is known as a "Seeker" or "Come-

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outer," though he remained a devout Christian and was on the friendliest terms with the Baptist church. Roger Williams introduced immersion in America in March, 1639, three years before it was practised in England.

He was a highly spiritual man of unusual ability and undoubted parts. When he became convinced that his course of action was right nothing under heaven could change him. This very positiveness of his convictions made him seem of a contentious nature to his contemporaries. To Roger Williams goes the glory and the credit of being the founder of religious liberty in America and the moving spirit behind the first commonwealth in the world to include in its charter the right of each citizen to worship God according to the dictates of his own conscience. The principles of religious liberty that he put into practise had been advocated a score of years before by the General Baptists. Williams' relation to the Baptists in America was closely paralleled by John Smyth's relation to English Baptists. Both were undoubtedly Baptists at one time, but both were led out of the Baptist church by their extreme individualistic tendencies.

The Newport church, founded by John Clarke, "though second to the Providence church in point of date, deserves the first place as regards the consistent and persistent devotion of its leaders to Baptist principles, the thoroughness and vigor of its organization, and its evangelistic zeal."<sup>1</sup> "John Clarke was a Baptist of the completest and purest type, the most important American Baptist of the century in which he lived."<sup>2</sup> Certain it is that he was a statesman of the first rank.

John Clarke, born in England in 1609, was highly educated in arts and medicine. He left England to come to New England a pronounced Separatist and probably a Baptist. Though he did not publish his views concerning religious liberty before Roger Williams, it is highly probable that he had reached that position before Williams published his works. Arriving in Boston in 1637 he found

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1. "History of Baptist Churches in the United States." A. H. Newman, p. 96.

2. *Ibid.* p. 108.

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himself in the midst of the Anne Hutchinson controversy. Lover of freedom that he was Clarke immediately took her side. In 1641 he removed to Rhode Island after vainly searching elsewhere for a land where he could worship God according to the dictates of his own conscience. Clarke at once rose to a high position in the esteem of his fellows, his influence being felt in every important measure. He began his ministry shortly after his arrival, as pastor of the church at Newport. In 1641 a controversy broke out over antinomianism and Clarke with other antipedobaptist members began a separate meeting, probably in 1641 or 1642. This group assumed more completely the character of a church in 1644. This First Baptist church of Newport became the spiritual mother of the Baptist churches in America and the actual mother of many of them.

The great life work of John Clarke was effected by his representation of the Rhode Island colonists in England. He spent twelve years of his life there securing a charter and struggling for the rights of his brethren across the sea to worship God according to the dictates of their consciences. It was due to Clarke's diplomacy that Rhode Island secured recognition of claims to territory disputed by Connecticut and Massachusetts. The brilliancy of Clarke's statesmanship is especially disclosed, however, by the charter he gained for the colonists from Charles II. It was in this charter that religious liberty was guaranteed to the citizens of Rhode Island. It has been described as "the broadest charter of human liberties ever issued under a royal seal." Though Roger Williams had gone to England with Clarke, he returned after the dispute between Rhode Island and her sister states was settled in their favor. Williams left Clarke to gain from the wily Charles the charter so much desired. It took the genius of a consummate statesman to bring about this great end, but Clarke was equal to the task and won his triumph gloriously!

The scene now shifts to the south where work was begun among ignorant pioneer people by Daniel Marshall and



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Shubel Sterns. The date is 1754. Both Marshall and Sterns had come under the influence of the Wesley-Whitefield revival and they carried their enthusiasm with them wherever they went. Sterns was one of the most magnetic preachers of his day. Crowds flocked to his meetings out in the open and literally hundreds were converted. In Guilford County, North Carolina, the preaching of Sterns and Marshall had such profound effect that the church they founded had increased to 420 in the brief span of 17 years, sending out over 125 ministers. It was largely due to their efforts that Baptists began to expand in pioneer work, catching the vision of fields ripe unto the harvest.

In many ways the numerical strength of modern Baptists can be traced to the pioneer work of these two men. Into the virgin territory of the growing West they sent out hundreds of ministers filled with zeal for God and Baptist principles. Before leaving the south mention should be made of the educational pioneers, Jesse Mercer, Richard Furman, and John Leadley Dagg. Though their work was less spectacular than that of Francis Wayland or Luther Rice it has been just as abiding in the sections of the country where they labored.

It is to the eternal glory of the Baptists that they were the leading spirits behind the modern missionary movement both in England and America. William Carey, the first modern missionary, went out from a Baptist association at Kettering, England. Adoniram Judson became the first foreign missionary from the Protestant churches of America. Time will only serve to make his name the brighter in that most glorious page from the folio of modern Christianity.

The missionary zeal inspired by the going of Judson to Burma meant that nothing save some direct apostasy could stand in the way of Baptists and Baptist leadership in spiritual Christendom. Born on August 9, 1788 at Malden, Massachusetts, Judson early showed his ability as a scholar and thinker. For a while at college he was affected by the turbulent waves of French scepticism, but he soon swung

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into the steady stream of enduring Christian truth. At Andover, Judson and others became profoundly interested in the missionary movement. As a result of their interest the American Board of Commissioners for Foreign Missions of the Congregational church was formed.

On February 19, 1812, Judson and his bride set sail for Burma. Four months at sea with a Greek New Testament convinced Judson that immersion was the correct form of baptism. On September 6th, he and Mrs. Judson were immersed by Rev. William Ward. This meant of course that they had to sever relations with the Congregationalists of America. Luther Rice, his friend and fellow missionary, also became convinced of the Scripturalness of immersion. The question was, what to do? It was decided that Rice should return to America and interest Baptists in supporting Judson.

Settling in Burma, Judson labored for six years for his first convert. His mastery of the language, his translations of the Bible, his sufferings for Jesus, his constant devotion to his task despite all obstacles mark him as one of the great among the sons of men. Today the fruit of his labor in Burma is the largest mission field in the world, and Christian America fired by his sacrifice engaging in a holy crusade to win the world for Christ through the bonds of love.

In England, Andrew Fuller "held the ropes" for Carey in India. In America, Luther Rice performed the same office for Judson in Burma! There was a close and abiding friendship between Rice and Judson, though they never saw one another after Rice left to return to America. Luther Rice was born March 25, 1783, attended college and seminary and was ordained in the same church and on the same day as Judson, February 6, 1812. Rice desired so much to be a foreign missionary that he even raised his own expenses for the trip to India. The change of conviction on the subject of baptism by Judson and Rice necessitated that one of them return to America and interest the Baptists in the support of the mission and the missionary.

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In 1813 Rice met the Board of the Boston Baptist Missionary Society. They agreed to support Mr. and Mrs. Judson and appointed Luther Rice as field agent to rally the churches in the support of the new movement. It would have been impossible for them to have chosen a better man for this task. The enthusiasm, the vigor, and the impassioned appeal of Rice gave the Baptist churches of America their first consciousness of the need of a heathen world for Christ and of the moral glory of the missionary enterprise. Rice's program was to visit the associations and form missionary societies among them. Within eight months he had formed twenty such societies. It was Rice who first saw the need for a general meeting of all Baptist churches if the missionary movement was to be adequately supported. Largely due to his efforts the first session of the Triennial Convention was held in Philadelphia, May 18, 1814.

Rice went forth as the Spirit led him among the churches, fanning into a vehement flame their zeal for the missionary cause. However, all was not smooth sailing. At every turn he encountered the opposition of the new judaizers—the anti-missionary men—who dogged his steps, as the judaizers of old did the steps of Paul. Rice soon saw that without an educated ministry the missionary cause could never prosper, because of lack of support at the home base. He organized a theological school at Philadelphia in 1818. This was moved to Washington and became a part of Columbian College in 1822. Columbian College, another brain-child of Rice, was due to give him many a heartache, but he never lost his conviction that an educated ministry would form the only adequate support of a missionary program.

Rice spent his life travelling among the churches, preaching the need of missions and the necessity for an educated ministry to stand back of the missionaries. Though Columbian College did not develop into the great national Baptist University of which he dreamed, Luther Rice was the man who more than any other, convinced Baptists of the necessity for an adequate educational program. He was the



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spiritual grandfather if not the father of most of the Baptist colleges in our country.

Adoniram Judson, the foreign missionary, Luther Rice, the enthusiast, who kept the home fires burning, John Mason Peck, the home missionary, such was the triumvirate of great Baptists in the first half of the nineteenth century. John Mason Peck, born October 21, 1789, became a Baptist preacher and settled at Amenia in New York State. It was there in 1815 that he heard Luther Rice, and was captivated by his impassioned plea for missions. In 1817, at the meeting of the Triennial Convention in Philadelphia, Peck was chosen as a missionary to the "wild and woolly west." Thus began a career of home missionary enterprise that has never been surpassed. Peck at first chose St. Louis as his base of operations, but soon he removed his residence to Rock Spring in southern Illinois. From that point of vantage he roamed the countryside for Christ and the church, forming Sunday schools, missionary societies and Ladies Mite Societies, meanwhile distributing tracts, Bibles, and religious literature. It was not unusual for him to ride 400 miles a month on horseback. Of all of the brave pioneers who opened the west to the march of progress, John Mason Peck stands in the foremost rank, for he brought to the West schools, churches, and Bibles, the things that count most in the building of a true civilization.

Peck was an organizer of unsurpassed ability, as is shown by the success that attended the Publication Society when under his guidance. He was deeply concerned that mission stations become self-supporting in every sense of the term. Besides his evangelism, Bible work, and Sunday-school enterprises he added to his labors a seminary and a weekly religious journal. This seminary grew into what is now Shurtleff College. It was Peck more than anyone else who founded and gave life and vigor to the American Baptist Home Mission Society. Out of his vision and foresight have grown practically all of the Baptist churches north and west of the Ohio. Peck was building larger than even

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his great soul realized. He was the guiding genius and the spiritual father behind the Baptist empire of the west.

As already noted the third great reason for the success of the Baptists in America has been their emphasis upon education. The four names that are indelibly connected with Baptist educational advance are Francis Wayland, James Boyce, John A. Broadus, and J. M. Cramp. Their efforts in behalf of the education of our youth in the North, the South, and Canada have been of far-reaching consequence.

Francis Wayland stands not only in the forefront of Baptists but in the front rank of educators of all time. Born March 11, 1796, he studied medicine until one memorable day when Luther Rice came to his house. Young Wayland gave up the pursuit of medicine and entered Andover to study for the ministry. As pastor of the First Baptist church of Boston he was one of the leaders instrumental in forming the Newton Theological Seminary—the first regular Baptist seminary in this country. Called to the presidency of Brown University, he gave to it the best years of his life. Having found the college typical of the institutions of his day, modeled on the form of Oxford and Cambridge, wasting the time of the students upon needless memory work and almost useless classical studies, he left it the *premier* institution in America in advocating the elective system of studies and democratic relationships between professor and pupil.

The influence of Francis Wayland in broadening the educational program of this country is still being felt in the educational institutions of our land. His spirit is living anew in the higher and nobler plans for educational advance that are still being made. A great educator, he was first of all a great Christian. His sermon, "The Moral Dignity of the Missionary Enterprise" was the widest published and most quoted sermon of the nineteenth century. "In the impact of his rich and productive life upon the life of his time and upon the formative life of the nation's youth, Francis Wayland's character and influence were unique and unrivaled."<sup>1</sup>

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1. A. K. De Blois: "Fighters for Freedom," p. 425.

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James P. Boyce and John A. Broadus did for theological training what Wayland did for collegiate training. The present strength of Southern Baptists is due in no small measure to their foresight and indefatigable labors to bring forth and firmly establish the Southern Baptist Theological Seminary. Boyce received his training under Wayland at Brown, and at the Princeton Theological Seminary. He and his colleague, Broadus, clearly saw that if Baptists in the South were ever to make a vital contribution to the Kingdom, they must possess a trained ministry. With this in view they opened the seminary at Columbia, South Carolina, in 1859. The seminary had a checkered career until it removed to Louisville, Kentucky, in 1877. It is today the largest and strongest Baptist seminary in the world. Its influence for conservative theology and vital religion is felt in every corner of the globe. The life blood of Boyce and Broadus was poured into the seminary and their influence upon Baptist life and thought will be felt for generations to come.

Though numerically not as strong as the Southern or Northern Baptists, the Baptists of Canada have made up in quality what they have lacked in quantity. Most of the men of sterling worth who have come out of Canada have graduated from Acadia College at Wolfville, N. S. The outstanding spirit behind the growth of Acadia was John Mockett Cramp. Born in England, July 25, 1796, he spent the early part of his life and ministry there. But his constructive and abiding work was his connection with Acadia from whose presidency he resigned in 1869. The sound scholarly standards which he established have been respected through all the years, and Acadia has probably sent forth more ministers into the Baptist denomination during the century of its existence, than any Baptist institution in the world. Dr. Cramp was an author of note, and his volumes are still widely consulted by historians and theologians.

We have called attention to some of the outstanding leaders in our Baptist ranks. It will be unfair to close



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without mention of that vast host of unnamed and unremembered Baptists who have contended for religious liberty, for the open word of God, and for the salvation of all mankind. Without their hearty efforts and loyal coöperation, the work of the leaders would have been in vain. Unsung though they be, the Master of Men knows their names, remembers their deeds, and has long since said, "Well done, good and faithful servants, enter ye into the joy of your Lord."

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### The Godward Impulse

All nature tends toward God. Without light the body grows feeble and nutrition fails. Without the light of God's love the soul's strength perishes. Why have the green leaves of this plant become a sickly yellow? Because it has been growing in a gloomy cellar, away from the light. Why is that little girl's face wan and sallow? She is a waif of the slums, a child of narrow alleys and high tenements. Why is that man's soul shrivelled and pallid? He has turned away from God; he is living in darkness. Every man desires God. If that desire has been wholly quenched he has become either a creature of the forest or a mere thinking machine. The human heart longs for the divine love. Our changeless spirits crave His changelessness. Our starved souls need his cleansing light.

# The Deathless Spirit of the Pioneer

BY ARTHUR W. RIDER, D.D.

*Field Secretary, American Baptist Foreign Mission Society*

I HAVE just read Coe Hayne's article on the "Spirit of John Mason Peck" as published in THE CHRISTIAN REVIEW for January.

I think we do well to realize that the people who caught the pioneer spirit and answered its summons were the most virile, independent people of the community and were a part of it. Dangers did not affright them, hardships did not daunt them, they did not have to be bolstered up by others, they were lifters, not leaners, they who could envision cultivated areas where wilderness held sway. They could foresee a commonwealth arising with its many factors of civilization in full play, where but solitude reigned. These men and women of self-reliant energy and far-sighted purpose, with optimistic visions of the future, were the best possible type to plant in the new regions.

But the pioneer spirit is not limited to geographic dimensions merely. There are yet many areas of life where Christianity has not been applied nor its inspiring influences planted. These must ever summon us on to yet unoccupied fields. We must interpret the deathless spirit of the pioneers in terms of its duty to enter first the acknowledged realms where the spirit of Christianity does not prevail and then to enter the great field of interracial contacts. There is also a great summons to carry the Gospel into world activities, in order that the mere limitation of armaments will soon be seen to be far too inadequate. For is it not our task to disarm mental prejudices and make of the whole world "not only one neighborhood, but one brotherhood"? Thus shall the deathless "Spirit of the pioneer" drive onward until every unpossessed area of life has been taken for our Lord and Christ.

The migrations of history have been one of God's methods of remaking the race. Abram was called out of

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his father's house and country to go into new conditions in a new land that there God might make out of him the leader of a great and new race. Moses was called to lead a migration out of intolerable conditions, economic, political and religious, in Egypt, in order that he might found, through its pioneers, made more sturdy and true by the hardships and discipline of their desert wanderings, a new nation. The Angles and Saxons, hitherto unnoted tribes in middle Europe, by their migration and its consequential development in England became progenitors of the great Anglo-Saxon race of today. The Pilgrim fathers were easily the most worth-while element through which to found a new nation in America. Their resolute children caught the lure of the same great adventure and pressed on to western New York and the Ohio Valley. Their most virile and most capable children in turn conquered the native wilderness in the Mississippi Valley, and later pressed on to the Pacific Coast.

As long as we have such great tasks of adventure to call out the best of the best elements in our land, we do not need to fear that the race will deteriorate nor will nations have to turn to militarism to grow stalwart characters in their citizenship. As long as there are unexplored areas, undeveloped regions, will the divine urge of God in the soul lead men outward and onward. As long as there are great moral, educational and social areas unconquered by the spirit and mind of Christ, there will the Christian pilgrim and patriot be needed, under the discipline of that great adventurer. Men will be saved anew from the atrophy of ease-loving pleasure-seeking lives.

New areas of life summon us, new tasks challenge, old conditions no longer satisfy. The educational and moral missionary adventure movements might well be called "the moral equivalent of war" in their glorious task of remaking, inspiring and developing a new and more worthy race. Migration out of the past into new fields and larger enterprises is ever God's method of remaking the race.



# New Ways of Evangelizing

BY PRESIDENT AUSTEN K. DE BLOIS

MUCH has been said and written in religious circles about the New Evangelism. The term is a misnomer. The reference is, or should be, to a new *method* of evangelism, nothing more. Evangelism itself is ageless. It is always new, and is capable of infinite renewal. The spirit of all true evangelism is the same; it expresses itself in the effort to bring men to Jesus Christ. Whether the evangelist be pastor or helper, man or woman, the joyous duty of that person is to point sinners to the wicket gate through which the pathway leads onward to the Cross. Christ does not change. Christianity does not change. The essential principles of the Gospel do not change. Forever and forever the Christian utters the call of the Christ, "Come unto me, and I will give you rest," and urges men to believe in the Lord Jesus Christ that they may be saved.

As the times and the manners change, however, the ways of approach to men change also. Spring and autumn differ. The turnip and the tulip need different soils and different nurture. The nations utter their needs in varying tongues. The centuries and even the decades follow fashions startlingly diverse; and attitudes and outlooks, modes of thinking and types of action, suffer every sort of alteration and contrast. It is one of the chief glories of the Gospel that it possesses the power of Divine adaptability.

I do not know of anything in our modern church life that needs more careful consideration than the methods of evangelistic activity. A thorough overhauling is necessary. In the first place we must realize the supreme importance of the ministry of evangelism. We must get the idea into our blood and bones. Then we must strive day and night to universalize that idea in the life of the church. To make soul-seekers and soul-winners out of a vastly greater number of church-members is imperative. In the doing of these two things, methods will take care of themselves. In other

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words new and effective methods will naturally come into view.

### PASTORAL EVANGELISM

For instance, evangelism will certainly become pastoral rather than professional. The trusted pastor is the man to lead in such work. If he cannot help then may God help him to help. It is his highest privilege to attend to such matters. He has no right to call in foreign aid to enable him to do his own business in the proper way. It is a confession of failure. As soon as the winning of souls is professionalized it is degraded.

If the minister is possessed of the two ideas I have mentioned, the idea that to swing souls into line with Jesus Christ is the biggest piece of human enterprise that it is possible to undertake, and the idea that in season and out of season he must labor to awaken the whole church body to productive interest in this sacred task, results must come. They may not come in full measure in a day or a year. Great ideas seldom reach their fruition in a single afternoon. But patient sowing, under the direction of the Holy Spirit will issue at last in wholesale harvests.

The pastor must be his own evangelist. Why, how else is there any hope of satisfying results? He must be his own evangelist and he must mould and make evangelists. Of course it is difficult. Some of the older men and women of the church, dignified and juiceless saints of lovely standing, can never be transformed into enthusiastic life-changers. Only a reversal of nature's processes can transform a hemlock slab into a marble statue, or a marble statue into a well-spring of refreshing water. Only a special miracle of supernatural grace can transfigure a hardened old churchly formalist into a warm-hearted winner of souls.

But there is usually plenty of other material, made plastic by the Spirit of God. There are fine young people, noble women, staunch men of affairs, who can be made evangelistically-minded, by the steady will and brotherly affection of the good pastor.

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There remains something to be said, however. Some excellent ministers are not evangelistic "go-getters." They can never boast of a hundred additions to the church within a year—nor tactfully camouflage the fact of a hundred "backsliders." They are thoroughly sincere seekers after souls, and they win men quietly and patiently; but they are rather helpless in presence of their people's craving for revival meetings. They are not fitted to exercise the popular methods of evangelism, and popular methods of evangelism must still be exercised, along with all other methods. We must "by all means" save the unsaved. Special meetings for specific evangelistic ends as well as group evangelism under normal conditions, union services, and coöperative plans for the redemption of all individuals within a community, are important. Fortunately there are strong and wise evangelists who can render valuable aid in such undertakings.

Aside from the evangelists who are in the field because they have failed as pastors, and those who are money-minded or ambitious, there are plenty of noble-hearted men who have special aptitudes for evangelistic work. No such man will demand a glaring spectacular setting. He is willing to help the individual church instead of insisting always on some big and expensive union campaign. He will agree to work as assistant rather than as autocrat. He certainly will never suggest that the pastor vacate his rightful place of leadership. Above all he will emphasize constructive methods so that the church will go forward naturally, without a jolt, to ever larger service, after he has taken his departure.

### CEASELESS EVANGELISM

Under more intelligent conditions evangelism will work toward continual effort and permanent results; it will not be content with spasmodic appeals and frantic spurts of religious devotion. It seems almost monstrous to thoughtful people that for a century or so, thousands of Christian churches satisfied their consciences with an "annual reviv-



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al." Such a phenomenon is hardly conceivable in the physical world. A man would not be content to have one highly-spiced and elaborate—and expensive—meal once a year, and to starve the rest of the time, or live on the leavings. Yet a multitude of churches, composed of collections of sensible people, have been complacently willing to follow exactly this course of action in the field of spiritual activity. "Give us once a year our daily bread," is not a fitting prayer for a Christian.

A revival that is continuous and productive, resident within the living heart of a church, is not brought about by means of words and hopes and theories merely. It depends for its nourishment upon certain vitalizing principles.

A spiritual atmosphere is essential. Now an atmosphere does not descend mysteriously from some upper region and enwrap a church, without a church's desire or consent. An atmosphere is composed of elements that are created jointly by earth and heaven. The love of God and the faith of men, patience and prayer, and a day-by-day devotion to the needs of others, speedily create such an atmosphere. It all seems simple enough, yet many churches, and even some that swarm with business activities, are lacking in pure air and vivifying gales from Paradise.

Of organizations and systems there is abundance. The reports of successful churches and the shoutings of officials may fill the air, but they do not always sanctify it. We even forbear to mention the spiritual, for the frivolities of the crowd have identified the spiritual with the pietistic, and they regard both with contempt.

The steady pursuit of high ideals is a plant that flowers in a spiritual atmosphere, and this quality is also necessary to sustained evangelistic effort. All lesser things, all discoveries and ingenuities, take their appropriate place in relation to this empowering discipline. We are to "seek those things which are above." Archdeacon Hare tells us truly that "nothing that man will ever invent will absolve him from the universal necessity of being good as God is good, righteous as God is righteous, holy as God is holy."

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Man "seeks out many inventions" and finds many substitutes for the passionate pursuit of the good, yet they avail naught. "He who would be a great soul in the future must be a great soul now." The church that has a little group of great souls within its borders will cease not to attract men to Christ and the Kingdom. A serious regard for spiritual and eternal realities, especially in the midst of the roar of our modern machine-made civilization, is an indispensable element in true greatness. Such greatness wins other souls and makes them great.

To a spiritual atmosphere within the church, and a steadily expanding life in the hearts of the individual members of the church, one other desideratum may be added. An attitude of hearty friendliness toward all and sundry is the royal prerogative of every Christian. If great things have been done for us, whereof we are glad, we have the ever-present chance of making known that gladness.

The note of gladness rings through the New Testament records. We hear its stimulating tones in the gracious Acts of the Apostles. Wherever the Gospel went it aroused persecution, but it also imparted radiance to all who received it. It was a radiance straight from heaven, that bestowed an irresistible faith and a boundless enthusiasm. It throbbed with an ecstatic joy. It transfigured men and women by the compelling power of a divine friendliness. This is no exaggeration. It was a glorious fact in the life of the early church, so tremendous a fact that it issued in such marvels as astonished the world.

It is just everyday Christian friendliness that unlocks the treasure-house of the Kingdom. Formality and pride, and an ungodly self-consciousness and sometimes real timidity, too often hinder that spirit of fine friendliness that should bind every church group into the sympathetic affection and hearty coöperative unity of a loving family. I do not greatly enjoy the "dear brother" and "dear sister" patois, when the words are uttered nasally or sanctimoniously, but I do most profoundly admire the spirit of true brotherli-

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ness. I also admire the attitude of true sisterliness, though for some strange reason the word itself is seldom used.

More men and women are won to Christ and to permanent efficiency of service in the Church through honest-hearted friendliness in the name of our Master, than in any other way. In every right-minded church there are men and women who are always on the alert to show themselves friendly. Not a month goes by that they do not bring some soul nearer to the friendly Christ. Not a month goes by that they do not draw people nearer together in happy Christian comradeship.

We love the man who loves his fellow men. He is the sort of unpretentious homemade evangelist who is not out for numbers or fame or financial returns. He has the cure of souls in his keeping. He wants to make the world better, for Jesus' sake. As that is a large contract he goes about it in the most common-sense way; he proceeds to make his particular part of the world better, in an out-and-out Christly fashion. "He does the best for God's great world who does the best for his own little world." Here then is a pressing and primary need of every church from Dan to Beersheba, the need for wholesome friendly folks aflame with the passion for brotherly service in the name of the Great Friend.

### VITAL EVANGELISM

May I also say, without being misunderstood, that the evangelism of today and tomorrow will fail wretchedly unless it is vital rather than doctrinal. The message of the Master is crowded with vitalities, realities, simplicities and certainties. It is not dogmatic or theoretic or scientific. It is forthright. It is illuminative. It is dynamic. It is an energizing quality that is mightily arousing. The life of the Book and the life of the Spirit transfuse it with the genius of a Divine contagion. "In Him was life and the life was the light of men." The Inner Light is the secret of His presence. To instill light into darkened souls is the Alpha and the Omega of our evangel.



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The age is weary of opinions and theories and abstractions. Theology is magnificent in its place, and very necessary. I wish that we had more hard-thinking theologians amongst our laymen. I wish that we had more sun-clear thinkers, translating the results of their theological thinking into simple and gleaming utterances, amongst our ministers. But there is a place for everything under the sun, and the place for elaborate theologies is not in our evangelistic activities.

I have known the members of a venerable diaconate run through a programme of theological questionings that would puzzle a candidate for ordination, when they were interrogating a fresh-faced twelve-year-old boy as to his fitness for church membership. He was almost in despair. A few days before, in talking with him, I had asked him what he thought it meant to be a Christian. He had replied: "It means to love Jesus—and not to play marbles for keeps." Somehow I felt that that answer touched the heart of the whole matter. It swept the entire range of the spiritual and the ethical. That answer was vital; the questions of the deacons were doctrinal.

It has been said of some theologians—and it is particularly true of amateur theologians—that they are to blame for the fact that there are so many doctrines existing today that have not the remotest practical value. They take a simple and easily apprehended idea, and weave around it so many webs of words, heap on it so many sorts of clothes, build about it so many layers of brick and stone, that the common people hear them sorrowfully instead of gladly.

The imperishable certainties may be stated so simply that the wayfaring man though a fool, need not err therein. By way of these simplicities we find Christ. By way of these simplicities we reveal Him to others. In Christ are no incoherences. In Him are no inconsistencies. In Him are no abstruse complexities. Let us not obstruct the way to Christ; let us clear the path and lead the way. Let us simplify the imperishables!

Everywhere amongst the churches there is the beginning

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of a new reformation. It is already voicing its convictions. It demands new and vital methods for the performance of an ancient though unfinished task, the winning of the world for Christ. As each company of disciples, each separate church community, grows to an acute realization of the primacy of this task it will insist that the work of evangelism shall be pastoral in its leadership, ceaseless in its beneficent ministry and vital in its intimacy of union with the living Christ.

### INDIVIDUAL EVANGELISM

Evangelism is Christianity's method of impact upon the world. Christianity heals men, helps them, imparts to them vision and utterance, builds them up in the most wholesome and whole-hearted faith, and produces in them character and service values, by means of the evangelizing process. Evangelism is the salvation of the man, and through him the salvation of the group. It saves the soul of the man but it also saves the whole man. It is very thorough-going in its operations.

The evangelism that is now winning the approval of the wiser people of the churches recognizes fully these two principles, that the ministry must be through the one to the many, and that it must claim for God all parts of the many-sided self. Thus the "New" evangelism, if we must call it that, liberates new elements, releases new forces, and aims at the entire reconstruction of the man and the final redemption of society.

I may illustrate this matter by referring to the work of one of my honored friends, the late Dr. J. N. Farquahar. At the time of his death in 1929, Dr. Farquahar was professor of Oriental languages in Manchester University, but he gave thirty years of his life to the youth of India. His services as the director of work for young men in Calcutta and throughout India was essentially an evangelistic enterprise. He had the spirit of the true evangelist. He was more familiar with the sacred books of the Buddhists and the Hindus than were their own priests. As a profound

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scholar he influenced the intellectual life of the thousands of students with whom he came in contact.

But he was far more than a mere scholar. He was always alert for Christ. He came into sympathetic relations with multitudes of young men. They talked with him frankly. He spoke to them easily and with deep feeling concerning the Christian faith. Many of these wide-awake and purposeful young men of India were won to a new life in Christ through his ministry. Through these, more indirectly, he reached large groups of other young men. He told me on one occasion that he knew, to his great joy, that literally thousands of these young men had become reverent followers of Jesus Christ, some openly and many secretly, and that they were striving to order their lives according to the teachings of the Gospel. Thus through individuals he reached entire groups, while by means of his intellectual and social contacts with them he won his way to their hearts and consciences.

Dr. Farquahar's method was irenic, never controversial. He proceeded from the good to the better and the best. Acknowledging the worth of the half truth or the clouded truth contained in the systems that the young men had already studied, he led them on, kindly and firmly, to the richer truths of Christianity. Thus he was persuasive, not argumentative.

### CONSTRUCTIVE EVANGELISM

Our evangelism should be constructive rather than defensive. The approach to men that captures men is that which love dictates. It is not apologetics that the common man needs, but an understanding compassion. To attack the prejudices of people confirms them in those prejudices. To argue or debate is to put the brain in place of the heart. The brain must be used, for all evangelism should be thoughtful and intelligent, but the great objective is the heart, and a message from the heart reaches the heart.

One of the dangers of the newer type of evangelism is that it often tends to neglect the heart by magnifying the



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appeal to the intellect and the powers of the will. Much of our religious education is barren of results because it errs in this regard. The older evangelism made constant appeal to the emotions, and too often left the whole matter there. We are beginning to see that the emotions divorced from the other regnant forces of the soul are insufficient. Man is compounded of many parts. In the Apostle Peter we watch with breathless interest the play of Gospel energies upon his will, his intellect, his passions, his desires, his conscience. So it must ever be. The appeal to the whole man, and this appeal alone, is permanently enduring.

Nevertheless the affectional appeal holds by divine right the central place. Christianity is the faith religion, and faith is fostered through the emotions. The light and fire of the Cross awaken our feelings first of all. They were created in the love spirit. "God so loved that He gave." "Christ loved us—and gave Himself for us." The great words of the Gospel, faith and love and hope, and prayer, and loyalty, and compassion, exist primarily as emotional states or impulses. Then, if they are genuinely exercised, they overspread the entire life of the soul, stimulating all knowledge, purifying the moral nature and fortifying the will.

In our new ways of evangelizing we must probe deeply. There is often a sad failure at this point. Men and women are brought into the church but not into the presence of Jesus Christ, nor into definite contact with the tremendous responsibilities of the Christian life. In a certain church in Illinois more than two hundred new members were received into fellowship in less than two years. The pastor had a delightful way with him, a kind of persuasive genius. He made many calls, and cordially invited many people to come into the nice friendly church of which he was the pastor.

"We need such people as you are; you will be a great addition to our membership. Your example will do a lot of good, so come right along!" And they came right along. That man has long since left the Christian ministry for less

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onerous duties and larger rewards. The church, after growing excited and heady over the great and quite sudden additions to its membership, soon found itself floundering about, striving in some way to rid its records of two hundred unregenerate members. Some of these were "leading citizens," who hotly resented the idea of being summarily excluded from the church they had honored so highly by joining its ranks, and all sorts of trouble ensued.

The personal efforts of the pastor, house-to-house visitation by the lay members, and various forms of individual work with individuals are integral parts of the new forms of evangelistic campaigning. They are infinitely preferable to the old high-pressure methods, but they may embody an even more serious peril unless they hold in their heart the highest good. To be effective they must be thorough-going and constructive.

Unless we call men to a renewal of life in Christ Jesus, through repentance and faith, our evangel is false. To invite people into the church body who have not been regenerated is worse than a mockery. We do well to keep clearly in mind the difference between "Go-to-Church" campaigns and "Come-to-Christ" campaigns. The newspapers and prominent business houses are unctuously genial in helping us with the first of these; they know nothing of the other, and care less.

A community canvass, with "Everybody at Church next Sunday" for the arousing slogan, is excellent. It usually involves the presence of plenty of enthusiastic "boosters," lots of fun, and acres of advertising. Even the telephone and radio may be impressed into good-natured coöperation. And if those who are button-holed and coaxed into the temples of religion hear messages of saving truth, the "quick and powerful" Word of God, arrows aimed at the heart and conscience, great good may be accomplished. In every case, however, the new method and the new form of appeal, must not skim the surface. They must plough deeply. They must aim at the soul of the man, and seek redemption with desperate earnestness.

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### SOUL-SEARCHING EVANGELISM

They must set him to thinking. Let it not be supposed from what I have just said that I would for one moment belittle the place of the intellect in the process of evangelizing. More vigorous and sustained thought on the part of those who have become conscious of their need of God would produce more resolute Christian character.

Men do not think. Meditation is almost a lost art. Such an exercise as quiet and orderly communion with God is left to dreamers and ineffective mystics. Men do not "think soberly as they ought to think." One of the primary tasks of a substantial evangelism is to lead men to think—and to think about themselves.

We have greatly exalted energetic activity in our church life. We are apt to denounce the old-time prayer meeting because it was egotistical. Pious folks recounted their "Christian experience" and detailed the ways and means by which they were kept from temptation, enabled to overcome doubt, strengthened by study of the Scriptures, and led by the Spirit in their daily doings or in peculiar emergencies. They talked too much about themselves, we say, instead of planning for strenuous work in the things of the Kingdom.

So we urge newly made Christians to grow strong by entering into definite schemes of service for Christ and his church. And we do well. But we neglect, and the churches of today sadly ignore, the important matter of self-study and the vital question of the soul's growth in grace through communion with the Father. "Ponder the path of other people's feet" is not a Biblical injunction, but "ponder the path of thine own feet" is.

Here is a man who is eaten up with the lust of getting on in the world, or a woman who is absorbed in social functions or fairly crazy over bridge-whist and other exciting pleasures, or a young man who has his whole life in the realm of sport or who perhaps is immersed in the fascinations of study. These people, busy and absorbed as they



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may be, do not think. They are in the midst of the whirl of things. They follow their impulses. They are not terrible sinners. Judged by ordinary standards they are most excellent persons. Yet they are life-wasters.

If such people can be induced to think for a little while upon the eternal problems of life, death and the long hereafter, upon the man-making principles of love and honor and sacrifice and sympathy and integrity, it might transform and recreate their character. It is not an easy job to teach men to think, to consider the whole aspect of life and destiny in relation to their own course and conduct; but it is tremendously important in the building of Christian faith and purpose.

It is just here that the "sensational" evangelist now and then, just now and then, does some of his best work. By his intense appeal, his strong language, and his powerful challenge, he rouses men to think. Through the emotional nature he gets at the thinking self. He shows in startling word pictures the sordidness of all paltry personal plans and ambitions. The man, as he ponders, realizes that he has been missing the best, that he has been blind to the higher values and their possibilities. He communes with himself. He communes with God about himself. He prays for himself. It sounds egotistical but it is not. He is a soul seeking purification. If he be sincere in his seeking he is not "a craven, driven by fear," as a sneering critic has described him; but an awakened soul, realizing for the first time his own follies and imploring God to enter into his life, to create in him a new heart, and to renew a right spirit within him.

Here opens a wide field for any new evangelism that would make good in the spiritual realm. The man must be forced back upon himself. He must be compelled to analyze his own conduct, realize his own failures, ponder the path of his weaknesses and sin, and definitely strive for redemption through the merits of his Saviour. We preach a simple Gospel, but that simple Gospel leads at once to the profundities of the human soul, and to the eternities of God's love.

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Although I say that the popular evangelist produces the needed dynamic in some cases, and especially in the case of hardened sinners, he possesses neither the method nor the outlook to enable him to win great results in the direction I have indicated. To the ordinary person, and most of us are such, his extreme statements and emotional exaggerations produce anything but that quiet and crucial pondering that leads to prostration before God and the definite and permanent regeneration of the life. Such an "ordinary person" is far less apt to be won by the perfervid appeal of the evangelist, made in the face of a great congregation, than he is to be convinced by the earnest words of a friend in the quiet place, where soul communes with soul.

We may not need the old-time phraseology, which was often pedantic and sometimes seasoned with a sense of unreality and cant. But we sorely need the old-time *dynamic*. We need the recognition of God's constant presence in life's events; the consciousness of sin and waywardness on our part, and the willingness of God through the sacrifice of the Cross, to give the Spirit's inner guidance in the struggle toward spiritual wholeness; the courage to search our hearts and judge our own failures without favor or mercy; the determination to persist and conquer; and that obedience to the Father's will, that submission to his authority in all things, which alone will fit us to achieve a spiritual mastery of self.

Self-discipline is the road to self-conquest. It is also the path to persuasive and successful evangelistic effort. He who has not won the victory over his own soul cannot help other souls toward victory. In *Pilgrim's Progress*, Christian was able to counsel and help his weaker comrades because he remembered so vividly his own defeats and trials.

How many a wise pastor has found that fruitful results have attended the use of this method. He has sympathized with the young man with whom he has been talking. He has quoted pages from his own experience with just such difficulties as now beset this seeker after truth. Then he has given him a list of Scripture passages, and exacted a

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promise that these would be carefully read and re-read and carefully considered. He has said: "Think about these things. Think honestly. Then think about yourself and your needs. Try to think toward conclusions and be absolutely frank with yourself. Talk over the whole matter with God. Then come back and tell me all about it!" Such conferences, in innumerable instances, have resulted in clear and sound conversion, and a radical change in purpose and habit of life.

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### Improving on Nature

The Gospel fashions impetuous impulse into courageous heroism. Peter slew the servant of the high priest in sudden wrath. But he became the flaming Apostle of Pentecost, daring death for the truth's sake. David Brainerd said to his college tutor: "You have no more grace than the chair you are sitting on." He was expelled for that speech. Yet the impetuous Brainerd became the utterly fearless missionary to the Indians. His faith had moulded a crude boldness into a high dauntlessness of danger. The cause of the Cross carries natural aptitudes to supernatural heights.

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### Our Modern Babylons

A man who made a bicycle trip around the world and saw many strange sights, said in our hearing: "The important thing in all lands is the Church of Christ. The most vital fact everywhere is Christianity." In the midst of our modern Babylons, in Bombay and Calcutta, in Peking and Yokohama, in London and Chicago, there are companies of Christian people who keep their souls unspotted from the world. There are Daniels in everyone of our Babylons; Daniels who are praying saints, daring souls, men and women of profound faith, clean-bodied, pure-hearted youth with the love of God in their bosoms. Here lies the hope of the world's future.



## Recent Books

RELIGION ON THE AMERICAN FRONTIER: THE BAPTISTS.  
Edited by William Warren Street. Henry Holt and  
Company.

This is the first volume in a projected series on the general subject of religion on the American frontier. The Baptists are considered first of all in the series because "these groups were the first to take an active interest in the frontier situation as migration moved westward." The source-material that is presented is valuable in character and exceedingly interesting to peruse. It covers the half century between 1780 and 1830, and consists chiefly of the reproduction of minutes of churches and associations; documents relating to the "Friends of Humanity," who were anti-slavery Baptists; the autobiographical diary of Jacob Bower, a pioneer missionary; and materials relating to the Great Western Revival and Baptist Indian Missions. All of this is prefaced by five chapters of introductory information. The entire work has historical worth of a high order. The documents that the author has here made available for the student and general reader, not only present a clear portraiture of frontier religious life, but abound also in many such references to political and economic conditions as serve to throw light upon the entire complexus of a developing civilization in our American West. It would be well for Baptist churches everywhere to possess this volume.

A. DE B.

LET'S GO TO POPLAR. By William H. Lax. The Abingdon  
Press, \$1.

A book that is aflame with vitality. It pictures in vivid and forthright language some of the people, both normal and abnormal, whom the author has met during his twenty-seven years at Poplar, in the strange and sordid and fascinating East End of London. As the energetic pastor of a great mission church, which he has built into strength and efficiency, he has had innumerable human contacts. He is a keen student of human nature "in the raw" and he has written a book that captivates the fancy. He has undoubtedly a multitude of other "characters" in his mind and memory, and we devoutly hope that he may write many more books of this sort. While these sketches glow with reality and sparkle with humor they are pervaded by a deep love of God and an intense sympathy with the men and women of "darkest London."

L. M. F.

THE EXPOSITOR'S MINISTER'S ANNUAL. Compiled and  
edited by Joseph McCray Ramsey. Fleming H. Revell  
Company, \$2.50.

Here is abundance of material for the pastor in his preparation of sermons and addresses. It is intended for the use of the hard-working minister and not for the lazy man. It consists of sermons for all occasions, suggestions, outlines of sermons, and programs of worship. It is comprehensive, providing material for Sunday morning and evening sermons, junior and children's sermons, and a mid-week sermon, together with hints on the Sunday-

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school lesson. It covers every week in the year. The sermons are brief and illuminating, and the "seed thoughts" and "additional outlines" that follow each Sunday morning discourse, abound in judicious "helps," the former furnishing much excellent illustrative material. Wisely used this book will be very valuable.

J. J. C.

### THE FACT OF A FUTURE LIFE. By Cortlandt Myers.

Dr. Myers has written a charming little book. In three brief chapters he establishes with as much certainty as is possible, the truth of an existence hereafter. The ground for such belief is found in man's nature, in a rational and trustworthy world, and in the resurrection of Jesus. At the beginning of each chapter there are quotations from distinguished authors. These apt quotations add to the effectiveness of the chapters. The language is concise, direct, clear, forceful. Dr. Myers has presented with vivid imagination and unusual earnestness a subject of perennial importance. It is a book everyone should read.

H. W. B.

### FOLLOW THOU ME. By George W. Truett. Ray Long & Richard R. Smith, Inc.

In the pages of this book the well-known pastor of the First Baptist Church, Dallas, Texas, furnishes us with a group of fourteen evangelistic sermons and an additional chapter containing an address to the pastors of Nashville, Tennessee.

The chapters concern themselves with such awakening themes as prayer, faith, the Gospel, patience, Christ's death, fear, life, the land beyond, excuses, and faithfulness. Pastors would do well to read these sermons, as they are ideally suited to the purpose of persuading and winning those inside and outside the church who have not yet experienced the saving power of Christ. They are constructive and reveal on every page Dr. Truett's evangelistic passion and his wide experience in leading men and women to Christ.

One readily discovers the author's mastery and use of the Scriptures in preaching. The illustrations fit the thought and move on in an orderly and convincing way to the end. The appeal for a response at the close of each sermon reveals their practical character. Undoubtedly they produced definite and large results in the lives of those who heard them. The last chapter on preaching should be especially valuable to ministers and to young preachers, and its eloquent message should be taken to heart and pondered.

B. E. L.

### THE APOSTLES' CREED. By Harold Paul Sloan. Methodist Book Concern.

The author of "The Christ of the Ages" has produced another good book on a vital matter. It deals with the Christian faith. Faith is necessarily foundational in fellowship. A subjective faith may be a craze, but it cannot be a creed. True faith is always a subjective linked to an objective. When this objective is in common it becomes a creed. Fellowship, power, and unity are thus made possible according to the character of the common object of faith. In the Apostles' Creed, Doctor Sloan finds such, and sets it forth in plain, positive, helpful fashion and with passion. There is not a word in the book to lead any astray, for every line tends to align with "the faith once for all delivered to the saints." The chapter on the Incarnation

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is especially strong. This work is well dedicated to young people, for it is thoroughly adapted to growth, strength, stability and Christian usefulness. Here are eleven chapters of 245 pages of consecrated, scholarly, evangelical, mature thought on this great creed of Christendom. One could wish that every church would put a copy of this book in the hand of every member uniting with it. This could well result in a reliable and intelligent knowledge of Christian truth much needed today.

J. B. C.

### GRACE IN THE NEW TESTAMENT. By James Moffatt. Ray Long & Richard R. Smith, \$3.

Several important works on the doctrine of Grace have appeared within the last few years. None of them is quite so comprehensive, so illuminating and so satisfying as this book by Dr. Moffatt. In his Introduction he traces the changes through which the word "grace" has passed, defines Christianity as a religion of grace and describes briefly the characteristics of such a religion as indicated in the New Testament. He then studies the term as used by Greek and Jew, showing its fascinating implications in the Greek tongue, as revealing the riches of beauty, kindness and gratitude, and of charm, favor and thankfulness. It was one of the choicest and loveliest words in the rare and flexible Greek language. Its attractiveness to Paul lay in its connotation of "active favor." It is not merely God's favor but a shining quality of the Divine character, functioning as motive, as God's giving to men, acting upon them, and moving in their life. There are suggestions of this meaning in the Old Testament, in Philo and elsewhere; but the expansive and deeper significance emerges only in the New Testament. There it appears as the expression of the entrance into human life of a historical Person who was vitally a part of the Divine nature. Thus the conception of grace involves the revelation of a supreme and divine purpose, bringing redemption.

The author proceeds to the development of the truth of grace in the mission and method of Jesus, and analyzes carefully the New Testament usage of the term. The heart of the entire book lies in the treatment of the idea of grace by the Apostle Paul, to whom "All is of grace and grace is for all." This section, covering more than a hundred and fifty pages, is invaluable to the preacher and Christian worker of today. It is followed by a clear and scholarly account of the use of the term, and its impliant ideas, by the other writers of the New Testament and in the early church. The author summarizes his research in emphatic words: "The language of the New Testament literature about grace bears the unbroken accent of men who are speaking out of a knowledge of the living God which they owe to Jesus Christ His Son, their Lord and Saviour. . . . A throb of new life beats in every syllable about grace uttered in the first century." Dr. Moffatt has given to the world through this book a message that will enrich the heart and quicken the mind of every reader.

A. DE B.

### THE BOOK WE LOVE. By Charles L. Godell. The Abingdon Press, \$1.

The pragmatic test is always an effective one. Men's theories are easily formed and easily relinquished; but their experiences become for them the very essence of truth. Any attempt to change the Bible by its effect upon men's lives would be significant; but coming from Dr. Godell, with his first-hand knowledge of those who have been changed by the Book, the contribution has a singular importance.



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Before showing the effect of the Book, the author describes the Book itself. Under his pen this Book becomes a living thing. The characters of the Book stand out in bold relief. As we read, a pageant unfolds before our eyes; Moses, the prophets, kings and poets, Jesus and Paul become living again.

With this masterful description of the Book as our background, we are shown the effect of its power and popularity throughout history. Testimony is brought from men in every walk of life.

This book will challenge the sceptic, win the respect of the critic and warm the hearts of all those who love the Bible.

D. R. G.

**SON OF THUNDER.** By J. P. D. Llwyd, D.C.L., Dean of All Saints Cathedral, Halifax, Nova Scotia. Ray Long & Richard R. Smith, New York, 1932.

To those who are acquainted with the vast literature that has grown up around the Johannine writings, it might appear impossible to deal with these writings in a scholarly and helpful way without devoting a great deal of space and time to the multiplicity of critical questions involved. Dr. Llwyd has clearly demonstrated the falsity of this conception.

The author does not evade critical questions. He believes that just as criticism has brought Christ and Paul out into bolder and clearer relief, so is it to be with John. The world has passed through thirteen centuries of Petrine "authority," five centuries of Pauline "faith," and is now coming under the spell and power of Johannine "love" (p. 83). Our age is peculiarly fitted for the message of John. The power of "ideas" and "personality" is increasingly recognized; and science is writing "mystery" across the face and in every corner of the universe. Hence the present trend toward the Johannine message.

The author gives a vivid picture of John's home on the Sea of Galilee, and his education in the Synagogue. Here he learned of Israel's tragedies and hopes, particularly the Messianic hope. He grew up in a religious atmosphere that was "high and dry." He knew at first hand the cynical Sadducees, the traditionalist Pharisees, the impetuous Zealots, the isolating Essenes, and the perplexed burdened masses. Drawn to the Forerunner, John learned that his nation's only hope lay in moral and spiritual transformation at the heart. Under his pointed direction John was "converted" into a follower of the Nazarene. John became a companion of Jesus. Here he learned that "spirituality" is not the same as "conformity to ceremonies," nor "authority" the same as "respect for tradition." Authority rested in Jesus. Jesus transformed ethics by demanding positive not negative goodness, and by centralizing all conduct in the "motive" behind the act. As a reformer, Jesus worked always from "within" the existing order.

John was impressed by the "miraculous" in Jesus, by his "balance and symmetry," his "unsurpassableness," his "prayer life" and his "imparting power." A new intellectual life, new faith, broader tolerance and deeper insight into Jesus' death awoke in and abode with John. He knew Jesus after his passion as "alive" and "active." Thus John came to possess a new "therapeutic." John later met Paul, perhaps at the Jerusalem conference. To these two giants, more than to any others, is due the transformation of Christianity from a sect to a world religion. After the two revolutionary events of the martyrdom of Peter and Paul and the fall of Jerusalem, John along with Mary went to Ephesus. Here he labored, and lived to see the Christians fall



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under severe persecutions in the time of Domitian. While this persecution raged, John must have gone to Rome.

The author's interpretation of the Apocalypse is the sanest the reviewer has come across anywhere. The Apocalypse is neither history nor prophecy, neither an "anagram of the future," nor an "incomprehensible sphinx." It is John's interpretation of the ideal spirit world, in contact with the existing civilization, centralized in the Imperial City. The truth is portrayed in poetic symbolism, intelligible only to those who hold the key to the real meaning of this universe and of passing events. "These chapters (12-14) of the Revelation express John's mind about human society in all its groups when organized without recognition of the Unseen. It would be well if they could be publicly read once a year with that construction in every Parliament, Congress, legislature, or city council in the world. They voice an energetic belief in the doom, sure and certain, however delayed, of every type of collective effort that has not God at its heart. Your maxims, 'business is business,' 'art for its own sake,' 'politics without righteousness,' 'secret diplomacy,' 'success anyhow,' 'money talks, and only money,' with all the claptrap phrases cunningly formed to snare the unwary into thinking that conscience and God can be politely elbowed out of the way, are on the downgrade towards a head-on collision with the very constitution of the universe" (p. 139f).

Following Lightfoot, our author believes that John was influential in fashioning the organization of the church under "overseers," with the conception of "the Fatherhood of God." "The bishop or overseer was never intended to be a lord over God's heritage, nor a mere administrator. The later development into hierarchies with their worldliness, and their pretension to power, was a monstrous perversion" (p. 152).

Back in Ephesus again, John's friends urged him to record his "reminiscences" of Jesus. He "interpreted" Christ on a factual basis. Two facts contributed largely to John's interpretation of Christ: the delay in Christ's second coming, and the Alexandrian "logos" doctrine. The latter helped prepare John to comprehend Christ as the point of contact between the spiritual and material worlds.

The time, place and manner of John's death, no one knows. But practically he lives on and on in increasing power. His interpretation of the essence of Christianity as *love* has become a norm for testing all theologies and gospels, and is largely responsible for the present stimulating emphasis upon "social service."

The average reader will find few objectionable declarations in the book. It is short, well written, stimulating, and should be digested by all who love Christ and who desire to live and preach Christ to this needy world.

W. W. A.

**HE UPSET THE WORLD.** By Bruce Barton. The Bobbs-Merrill Co., \$2.

Now comes Bruce Barton with another of his sparkling and compelling books. He rivets our attention with his first sentence, and holds it easily to the last line of the final chapter. The author is informal and yet reverent. He draws a portraiture that is amazingly life-like. Paul appears not only as a thoroughly likable human being, but as a man who strikes straight from the shoulder, "a dauntless little man," and a very live man, rejoicing in the freedom of the Gospel, with the zeal of a conqueror in his heart,

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charmingly inconsistent at times, yet moving always forward, "proclaiming a constantly enlarging message, and fixing his eyes forever on greater and more distant goals." The author brings us into cheerful and sympathetic comradeship with his hero, and Paul draws near to our day and to our hearts as we read.

A. DE B.

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### Our Contributors

The article in this issue on *The Future of the Foreign Missionary Enterprise* will be read with interest. Its author is professor of Church History and Missions in the Eastern Baptist Theological Seminary, and has just been elected president of the Association of Missions and Comparative Religions in the eastern area of the United States. Dr. Fowler is pastor of the Calvary church in Lawrence, Massachusetts, a remarkably large and vigorous organization. He is preparing for THE CHRISTIAN REVIEW a series of articles on *Great Christian Personalities*, the second of which, on *Principal Rainey's Influence on the Free Churches of England*, will appear in the July issue. Dr. Williams has been for a quarter of a century the brilliant and efficient pastor of the Alpha church in Philadelphia. Dr. Morgan's story of his preaching experience was told in an informal way to the students of the Eastern Seminary, stenographically reported, and printed in the Seminary *Bulletin*. It is published here to secure for it such a wide and profitable reading as it deserves. Rev. Hillyer Straton is one of the youngest and most promising scholars of the denomination and pastor of the great First church of Muncie, Indiana.



# The Evangelical Faith

A new and vitally important book has just been issued by the American Baptist Publication Society. It bears the title: "*The Evangelical Faith*," and consists of a series of papers by Professors in The Eastern Baptist Theological Seminary. It is edited by President Austen K. de Blois. It is destined to attract wide interest and attention.

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